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HAIDA SONGS

TSIMSHIAN TEXTS
(New Series)

PUBLICATIONS
of the
American Ethnological Society
Edited by FRANZ BOAS

VOLUME III

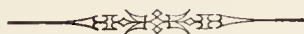
HAIDA SONGS

By JOHN R. SWANTON

TSIMSHIAN TEXTS

(New Series)

By FRANZ BOAS



LATE E. J. BRILL
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HAIDA SONGS

BY

JOHN R. SWANTON.

INTRODUCTION.

THE following songs were collected by the writer in connection with his work for the Jesup North Pacific Expedition during the winter of 1900-01. The general characteristics of the songs were described in "Contributions to the Ethnology of the Haida" (Publications of the Jesup North Pacific Expedition, Vol. V, p. 121). As has been stated in a discussion of the songs, the cradle-songs are the property of the various families. For this reason the songs which form the bulk of the collection here presented are arranged according to the families to which they belong. The names of the families will also be found in the publication before referred to.

The following alphabet is used for rendering Haida songs: —

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS.

		A,		
i e,	î,	a,	ô,	o u
ī ē,	ä,	ā,	(â),	ō ū
		a	o u	

- A obscure *a*.
i, e, are probably the same sound, intermediate between the continental values of *i* and *e*.
î = *i* in *hill*.
a has its continental value.
o, u, are probably the same sound, intermediate between the continental values of *o* and *u*.
ä = German *ä* in *Bär*.
â = *aw* in *law*, only in foreign words.
^{a o u} indicate that the preceding consonant is pronounced with *a*, *o*, and *u* position of the mouth respectively.

	<i>Sonans.</i>	<i>Surd.</i>	<i>Fortis.</i>	<i>Spirans.</i>	<i>Nasal.</i>	
Velar.	ḡ	q	q!	x	—	
Palatal	ḡ	k	k!	ḡ	ñ	
Alveolar.	d	t	t!	s	n	
Dental	dj	tc	tc!	—	—	
Labial	b	p	—	—	m	
Lateral	ḡ	L	L!	ḡ	—	l
Laryngeal catch and breathing	ḡ			x		
	h, y, w.					

+ indicates great length of preceding vowel.

I have omitted the anterior palatal series, because the Haida sounds which should be classed under that head seem to me accidentally produced, owing to the presence of a following close vowel. *p* seems to occur only in onomatopoetic elements; *b* occurs not more than two or three times in strictly Haida words; and *m*, although considerably more abundant, is by no means common. The catch (^g) is used in Masset instead of Skidegate *g* and *x* instead of Skidegate *x*. *x* is like German *ch* in *Bach*; *ḡ* is similar, but pronounced farther forward. Even among old people the fortis-sounds are frequently reduced to simple pauses. This is particularly true of sounds formed far forward in the mouth. At other times they are uttered with rapidity and force. In recording my texts, I found it difficult to distinguish fortis-sounds from sonants. *ḡ* sounds something like *dl*, and *L* something like *tl* or *kl*; in both the tip of the tongue touches the back of the teeth, and the air is expelled at the sides: *ḡ* is similar, but more of the tongue is laid against the roof of the mouth, and a greater volume of air allowed to escape. *ñ* is identical with English *ng* in such words as *string*.

Words in parentheses in the translations have been added to make the sense of the Indian clearer; bracketed words or parts of words in Indian indicate forms which are inserted in the rhythmic songs, but would be omitted in prose.

I. — CRADLE-SONGS.

(Skidegate Dialect.)

Xā'gi lā'nas.

I.

L'djā'ada kūdjū's ɫū Q!ō'na l'nagā'-i ya'katsi'ga L gaya'oga
A woman it was when Skedans the town of middle in its smoke
sɣaqō'nga-ɦña's ɫū'hao L djā'adaga-i!
large may be when what (kind of a) woman
(are you)!

L'djā'ada kūdjū'sgu ɫga-i ɣa'nɫa-i ɣe'ista L! sī'qîgañ[ga]
A woman was there Skedans Creek out of they make the noise
qa-iɣuna'ñ-ɦña's ɫū'hao L djāadā'ga!
of singing may when what (kind of a)
continually (not) be woman are (you)!

You need not think that the smoke of your house in the middle of Skedans will be as great as when you were a woman (in your previous life upon earth ¹).

You need not think that they will make such a continual noise of singing in Skedans Creek as they used to when you were a woman (in your previous existence).

¹ The child is considered a re-incarnation of some dead relative.

Q!ā'dasgo qē'gawa-i.

2.

Gí'tins dja'tgañ ya'+nañ sūgwā'+ñ.

Eagle woman his own marry he is saying.

Gí'tins dja'tgañ ya'+nañ sūgwā'+ñ.

Eagle woman his own marry he is saying.

Adi'daxua xa'nhao wa'ga gadjū'+wan sū'gañ,

Here behind us yet his wife sits, he says,

Adi'daxua xa'nhao wa'ga gadjū'+wan sū'gañ.

Here behind us yet his wife sits, he says.

HalΛ' waga daogí'+lgēgo+.

Come his let us go up and get.

HalΛ' waga daogí'+lgēgo+.

Come his let us go up and get.

Ha hī'djigana xa'nhao wa'ga gā'djiwan sū'wañ,

My own boy yet his (wife) sits there he says,

Adi'dexua xa'nhao wa'ga gadjū'+wan sū'gañ.

Here behind us yet his wife sits he says.

He says¹ he is going to marry his own Eagle-Woman,

He says he is going to marry his own Eagle-Woman.

His wife is sitting right behind (the town), he says;

His wife is sitting right behind (the town), he says.

Come, let us go up and get her!

Come, let us go up and get her!

My own boy is saying his wife sits there.

His wife is sitting right behind (the town), he says.

3.

Ha'la+ dī'+ga+ skí'nxalga'go.

Come for me all wake up.

Ał qā'+ñgadigwāñga,

I dreamed about,

Ha ha gasí'n xega'nññ.²

(Laughing) they are going to make
a noise about him.

¹ "To say" is used here for "to cry."

² Each line of this song is repeated.

Come, wake up, and listen to me!

I dreamed about it.

Ha, ha! oh, what a noise they are going to make over him (at the potlatch)!

Qā'gials qē'gawa-i.

[The following cradle-songs for boys and girls are said to have been sung in the sequence here given when sung at potlatches; at least, the position of the last one was fixed.]

(For Boys).

4.

Ā'+yaña+ ā'+yaña+ ā'+yaña+ ā'+yañe a'+yañō,

Be careful, be careful, be careful, be careful, be careful,

A+îldja'o-gaña a+îldja'o-gaña ā'yañē ā'yañē.

One who is a noble- one who is a noble- be careful, be careful.

I. gē'ida+lañ q!a'oxañ [s]gē'+xan aqā'dji la' aya+¹

Wherever you sit into that place his head here you (p/.)

q!aisgēdī'go q!ai'xas gē+ kū'djugwa+ñgasa+ñ.

take off and put without anything he will rove about.

away

Ayañā'+a îldja'o-ga'ñañ gan dañ hī'dja gadjū'ganē.

Be careful one who is a noble- for you sit as a boy belonging
man to a good family.

Be careful of him, be careful of him, be careful of him,
be careful of him, be careful of him.

This nobleman, this nobleman, be careful of him, be
careful of him,

Wherever you sit, take off his head and put it away, or
he will travel about without anything (i. e., in poverty).²

Be careful of this nobleman, etc.

¹ Aya is equivalent to wa.

² The father of an Eagle girl must give away blankets to this boy's parents, so that he will marry no one else when he grows up. That is what "taking off his head" means. The reference to his poverty is made with mock humility.

Hao gí'na ḡA+n dañ idjagā'djī'was ē'dji.

This thing for you sitting as a boy are.

Hao gí'na ḡA+n dañ idjagā'djī'was ē'dji.

This thing for you sitting as a boy are.

NAñkí'lsLas agA'ñ í'ndaLxagā'gAnî.

NAñkí'lsLas himself made a human being.

Skíls nagā'ḡa kūskí'ndias ē'dji, wA'sta Q!aku'ngwi

Property in the house was, from it Rose Spit towards

ḡa-íḡgaga'ñ da'ñał ldjūdál.

his flood with tidal wave went.

Gwa-isku'n xā'-idaḡa-i xA'nhao dañ nā'ḡa łkiä'sigei

North Island people even your house towards the door

gut gunL!ḡA'ndias ē'djî.

are as many as when waves meet each
other and are packed close together.

Hao gí'na ḡA+n dañ idjagā'djī'was ē'dji.

This thing for you sitting as a boy are.

This is why you are a boy

This is why you are a boy

NAñkí'lsLas has become a human being.

From the property in his house a flood went towards
Rose Spit.

Even from North Island the people are crowded into your
house, as when waves meet and are packed together.

That is why you are a boy.¹

A+ya+ñā'+ ayā'ñē ā'+yañō.

Be careful, be careful, be careful.

La hao íldja'oga+n.

He is a nobleman.

¹ The child is born to give these great potlatches. His property is likened to the flood raised in the time of NAñkí'lsLas, and it is said that people will crowd in to his house even from North Island.

I' | lgiañ waga'ñ(añ) kū'+skî+twas sē+ | ū tei'nañ qōniga'-i
 (face) like it will be wherever your his grand- powerful
 changed place is father

gī a la qeałdī'+ga.

for he looks expectantly.

Ayā'ñō a o ildja'oga+n.

Be careful, this is a nobleman.

Be careful (of the child), be careful, be careful.

This is going to be a great man.

His face will be changed wherever he may be, when he
 looks for the coming of his powerful grandfather¹ (and
 sees him).

Be careful, this is going to be a great man.

7.

A+yañē'+ ā'da gua ē'dji tei'na-i.

Be careful you ? is grandfather.

A+yañē'+ ā'dā gua ē'dji Nāñkí'lsas.

Be careful you ? is Nāñkí'lsas.

A+yañē'+ a'qwēs nañ kîtnā'ñugîn.²

Be careful this sky one touched.

Be careful. Is this you, grandfather?³

Be careful. Is this you, Nāñkí'lsas?³

Take care. This is perhaps the one that touched the sky.³

8.

U'yatē u'yatē da'lañ ya'ta | gadā'ldia'asañ.

Only only you are going to be a ya'ta.⁴

U'yatē u'yatē da'lañ ya'ta+gadā'ldia'asañ.

Only only you are going to be a ya'ta.

¹ Skedans and his people called Djē'basā, the Tsimshian chief at Kitkatla, "grandfather," and *vice versa*. After he has become a man, the child's face will look joyous when he sees his Tsimshian friends approach.

² Equivalent to uga'ñgîn.

³ The mother refers to ancestors, one of whom is possibly being reborn in her child. "The one that touched the sky" is Many-Ledges (T'ēs qoa'naiya), a cliff back of Skedans inhabited by a supernatural being.

⁴ One of high family, who wants for nothing.

A tci'na-i+ lānā'+ga a'+ñga la xī'+tskūtsga.

His grandfather's town his he will fill with property seaward.

Dī qē'ndaldigoasī' lū qī'ñgets nā'ga-i [a] gut gaṇ aqlē'da

You are of the great since chief's house each (near) carving
people other

qīnskitsgā'dias.

large toward the east
(or seaward).

DalΛ'ñ ya'ta gaḏΛ'ldiasañ.

You a ya'ta are going to be.

Only you are going to be a ya'ta.

Only you are going to be a ya'ta.

You will fill up your grandfather's town seaward with property.

Since you are of the great people, your chief's houses will have large carvings seaward.

You are going to be a ya'ta.

9.

Wagaña'ñ gē'it+dia+ñ,

Like it it has become,

Wagaña'ñ gē'it+dia+ñ,

Like it it has become,

Gadō'+ Gaḷga'lda-kun gadō' daḷgī'sldiañ.

Around Gaḷga'lda point around lots of canoes are coming.

Wagaña'ñ gē'it+dia+ñ,

Like it it has become,

Wagaña'ñ gē'it+dia+ñ.

Like it it has become.

Now it has come to pass,

Now it has come to pass.

Plenty of canoes are coming around Point Gaḷga'lda¹ (to potlatches).

Now it has come to pass,

Now it has come to pass.

¹ A point of land southwest of Skedans village.

Gīnā'+ hñxā'n, gīnā'+ hñxā'n,

Things all sorts of, things all sorts of,

A L nao da'ο-gada'ldiañ, a L nao dao-gada'ldiañ.

As many as grow up well, as many as grow up well.

Sqa'gī tī'ga q!alā'hñsgua,

Dog-, kill he is not going to
salmon be able,

A L nao dao-gada'ldiañ, a L nao dao-gada'ldiañ.

As many as grow up well, as many as grow up well.

A xā'gu tī'ga q!alā'hñsgua a,

Halibut kill he is not going
to be able,

A L nao dao-gada'ldiañ, a L nao dao-gada'ldiañ.

As many as grow up well, as many as grow up well.

Ga'-igīts tī'ga q!alā'hñsgua,

Cedar-bark kill he is not going
(i. e., to chop) to be able,

A L nao dao-gada'ldiañ, a L nao dao-gada'ldiañ.

As many as grow up well, as many as grow up well.

As many things as grow (he may not kill).

As many things as grow (he may not kill).

Dog salmon he may not kill.¹

As many as grow, as many as grow.

Halibut he may not kill.¹

As many as grow, as many as grow.

Cedar-bark he may not kill¹ (i. e., chop),

As many as grow, as many as grow.

Gūs hñ kūdjū'diañ, gūs hñ kūdjū'diañ?

What are you for, what are you for?

Sgā'na hñga-i kūdjū'diañ

Supernatu- you are (you) are there
ral power going to have for

Gūs hñ kūdjū'diañ, gūs hñ kūdjū'diañ?

What are you for, what are you for?

¹ Because the slaves will do it for him.

Ḡatxaḷa'ñ Lu ísdala-i k'ílskūna

In front of canoe to (have) he will not
him pass like

Ā'hao ññ kūdjū'diañ

For that he is going to be

Gūs ññ kūdjū'diañ, gūs ññ kūdjū'diañ?

What are you for, what are you for?

Sgā'na ññga-i kūdjū'diañ.

Supernatu- you are (you) are there
ral power going to have for.

What are you for, what are you for?

You are to have a supernatural helper.

What are you for, what are you for?

You will not let canoes pass in front of you.¹

That is what you are for.

What are you for, what are you for?

You are to have a supernatural helper.

12.

K!ūstí'ñ gwañ'ñasi, k!ūstí'ñ gwañ'ñasi, wā'ga qā'dji ła

Two if there were, two if there were, their heads I

dagaga'ofñasi.

would keep.

K!ūstí'ñ gwañ'ñasi, k!ūstí'ñ gwañ'ñasi, wā'ga qā'dji ła

Two if there were, two if there were, their heads I

dagaga'ofñasi.

would keep.

If there were two (boys), if there were two, I would keep
their heads.

If there were two (boys), if there were two, I would keep
their heads.²

¹ If people of low family passed close in front of chiefs' houses in their canoes, they might be injured or enslaved.

² As a mother received property from the parents of the girl her son married, she would have received more if she had had two sons. Mothers who did not make these gifts were laughed at.

(For Girls.)

13.

Ga'nhao dañ djā'ada-gadjū'gañ, dañ djā'das, dañ djā'das,
 For you are a woman, you are a woman, you are a woman,
 dañ djā'adas, dañ djā'adas.
 you are a woman, you are a woman.

Gañ dañ djā'ada-gadjū'gañ, dañ djā'adas, dañ djā'adas,
 For you are a woman, you are a woman, you are a woman,
 dan djā'adas, dañ djā'adas.
 you are a woman, you are a woman.

Xā'na qā'hi ĩk!iā'na-i kildā'l!xaigaiagan dañ djā'adas, dañ
 Skidegate Inlet the woods you are going to command you are a woman, you
 (i. e. timber)
 djā'adas.
 are a woman.

For this you are a woman, you are a woman, you are a
 woman, you are a woman, you are a woman.

For this you are a woman, you are a woman, you are a
 woman, you are a woman, you are a woman,

To command the sticks (i. e., house-poles) of Skidegate
 Inlet,¹ you are a woman, you are a woman.

14.

Hao dala'ñ sga'nxanhao ya'tē gadā'ldiganê q!o'ldjat, hao
 You only ones were brought up well chief women,
 dala'ñ sga'nxanhao ya'tē gadā'ldiganê q!o'ldjat,
 you only ones were brought up well chief women,

Q!ō'na-kun gadō' ga lnda'l!xaga-iyu.
 Skedans point around sit in his canoe and come
 with him.

Hao dala'ñ sga'nxanhao, etc. (four times).
 You only ones, etc.

Tci'nañ qō'naiya-i gwaigaga+gut ał dala'ñ dañq!ā'-isgidan sū.
 Your grand- powerful his islands together you pulled it is
 father said.

A'ñga gī A'ñgaxawā'yu.
 Theirs to how they act with it.

¹ The girls of this family often married Skidegate chiefs. So the girl will command when house-poles are to be raised.

Hao dalΛ'ñ sgΛ'nxanhao, etc. (four times)

You only ones, etc.

Q!ēdΛs klia'oga gi ɣaxa-ūxansLiya'-i yu.¹

Tattoo for sit down (or take the position).

You, chief women, are the only ones brought up well enough; you, chief women, are the only ones brought up well enough,

To sit in (the chief's) canoe and come around Skedans point with him.

You, chief women, are the only ones, etc. (four times),

To pull your powerful grandfather's islands² together, they say.

You, chief women, are the only ones, etc. (four times),

To sit down to receive tattoo-marks.

15.

Hao a'+gadal, hao a'+gadal, a tcī'na nā'ga qā'li+ gut
That is right, that is right, grandfather's house inside around the

dao³ gutila q!a-iguxanskiä'nsi.
in different sit around in groups
parts (the slaves).

WA ŋkia'gua ɣaga'-i nañ q!a'ouwas la hao agA'ñ gā'djida
Near the door far off one sits him let take care of you

hao agA'ñ gada'lda
let him take care of you

Hao a'+gadal (eight times).

That is right.

That is right, that is right, (the slaves) sit in groups around the inside of your grandfather's house.

Let the one sitting far off near the door take care of you, take care of you.

That is right, that is right, that is right, that is right, that is right, that is right, that is right.

¹ Yu is equivalent to hao.

² "Your grandfather" is Raven, and the islands are the Haida country and the mainland. Reference is perhaps made to mainland marriages.

³ Equivalent to ga-i.

Dī L!naxan gē'itdañ hao a gūdā'ñgani[hē].

I like that became they used to wish.

Wagaña'ñ ō la gē'itsgia'ñ hao ō.

Like that she became soon.

Ā'haō dala'ñ sga'nxan kîlsLa-i¹ ya'ta dī gadaldjī'gañ
 You only chief only you are (said of a high
 (or fit) family)

hao ō+.

They used to wish that I should be like that.

Like it she soon became.

You are the only ones fit to be chiefs' daughters.

Hao dala'ñ sga'nxan kîlsLa'is² ya'ta gada'ldīgankwē;
 You only chief are of a high family;

Hao dala'ñ sga'nxan kîlsLa'is ya'ta gada'ldīgankwē.
 You only chief are of a high family.

Gī L! (aya+) q!otgā'ndixan djā'gada'ñganî.

For they used to be soliciting (they) tried to get the
 woman a long time.

Hao dala'ñ sga'nxan kîlsLa'is ya'ta gada'ldīgankwē;
 You only chief are of a high family;

Hao dala'ñ sga'nxan kîlsLa'is ya'ta gada'ldīgankwē.
 You only chief are of a high family.

You alone are fit to be a chief woman,

You alone are fit to be a chief woman.

For (you) they begged a long time (to obtain you in
 marriage).

You alone are fit to be a chief woman,

You alone are fit to be a chief woman.

¹ Or gī'tsīs ("chief's daughter").

² The second verse of this song is identical with this one, except that q!o'ldjat ("chief woman") is substituted for kîlsLa'is wherever it occurs.

18.

Hala' ga'gîñ gao-o (eight times)

Come, let her sit on my lap
(or "let us have her")

Ga ga'os waḷḷ'xan ɬa gu'tgi gagaga'ñgao gu'tgi ska'n-
The villages all to each other hand (her) to each other hand.
digo ɬa.

ɬa sgun ga'gîñgwa'ñ, ɬa sgun ga'gîñgwa'ñ.

I only take care of her now, I only take care of her now.

Hala' ga'gîñ gao-o (several times).

Come, let her sit on my lap.

Come, let her sit on my lap! (eight times)

All the villages used to hand her to one another.

Now only I take care of her, now only I take care of her.¹

Come, let her sit on my lap! (several times)

19.

Gū'sLao gūdjā'+gaña² dala'ñ ga k'ñgatsgas ga dā daogîñ
Why your daughters you to news went down what did you
come after,

gadā'lañ?

well brought up one?

Ga gîña'ñ a gî xA'nhao L! qā'yîngā'ña gē'da gagihîña'ñ
Crying for (no one) they attend you place where she is crying
gaga'ogwañ gadal, gē'da gagihîña'ñ gaga'ogwañ gadal.
lying about, well brought place where she is crying lying about, well brought
up one, up one.

On account of what news of your daughters² going down
to you (to The Land of Souls) did you come up for
something, well brought up ones?

There is now no one to attend to you on account of
your crying, where you are crying about (because there
are now no slaves), well brought up one, where you are
crying about, well brought up one.

¹ This means that all the people of all villages used to be slaves of this family, and so took care of the baby, but now the mother has to do it all herself.

² The second verse of this song is identical with this one, except that ūgō'ñ-gaña ("your fathers") is said to be substituted for the words gūdjā'+gaña ("your daughters"), but gō'ñga is properly applied only to a man's father.

Q!ō'na qē'gawa-i.

22.

Hao tci'nañ lanā'ga gua dā dā'ga.

Your grandfather's town ? you own.

Gā'godiya-i gua sgā'naga, Gā'godiya-i gua sgā'naga.

Lies large ? is it powerful, Lies large ? is it powerful.

Hao tci'nañ lanā'ga gua dā dā'ga.

Your grandfather's town ? you own.

Q'ngodiya-i gua sgā'naga, Q'ngodiya-i gua sgā'naga.

Lies down greatly ? is it powerful, Lies down greatly ? is it powerful.

Hao tci'nañ ɣaɬ tclā'anuga dā dā'ga uyā'tē gā'djuyañ.

Your grand- copper fire you own you only to sit greatly.
father's are fit

Do you own your grandfather's town?

Lying large, has it supernatural power? Lying large, has it supernatural power?

Do you own your grandfather's town?

Lying greatly, has it supernatural power? Lying greatly, has it supernatural power?

You only are fit, sitting greatly, to own your grandfather's copper-fire.

(In Tsimshian.)

- 23.¹

Nō+ gunatō+ na+ gunatō+ (six times)

Wa+ gîtcî² q!ayam gwa'taksta nañīgan ahō'yūda

down river (?) near

cry (?)

wāls'mgīgyêt³ dāmgi+⁴ q!adō+

noble men

No+ gūnatō+ na+ gūnatō+, no+ gūnatō+ na+ gūnatō+.

¹ This and the following song are unintelligible, although a number of words may be recognized.

² Perhaps gîsi ("down river").

³ The translation of this word applies only to the latter part of the word, excluding the first three letters.

⁴ Dām indicates future.

(In Tsimshian.)

24.

Hē-ē-ē-ē+ gwâ'ldama aga'-i (six times)

HΛ'naagē hē-ē-ē-ē+ gwâ'ldama aga'-i ha-a-dī+ gîtcî q!Al

Woman

mâs (a) nī'cīna ałgū'¹ ha-a-dī+ gīl bēlha ałgu

not (?)

haliotis not (?)

Hē-ē-ē-ē+ gwâ'ldama aga'-i (three times).

Łgai-ū' lā'nas.

25.

Dī'nAñ djat ī'+ngadju+

My child a (comes out having)
woman married,

Dī'nAñ djat ī'+ngadju+

My child a (comes out having)
woman married,

[Aq!a] Q!aiya'-i aq!ōłgū'stΛ+,

Q!aiya'-i from the top of,

Dī'nAñ djat ī'+ngadju+

My child a (comes out having)
woman married,

Dī'nAñ djat ī'+ngadju+.

My child a (comes out having)
woman married.

My child comes out married,

My child comes out married,

From the top of (Mount) Q!aiya'-i,

My child comes out married,

My child comes out married.

¹ Probably a'łgē ("not"), or łgu ("small").

26.

Gît'î'n-djatsgañ yā'nañ++ sū'+ +gañ;

Eagle-woman his has already he is saying;
own married,

Gît'î'n-djatsgañ yā'nañ++ sū'+ +gañ.

Eagle-woman his has already he is saying.
own married,

Adi'daxua xa'nhao wa'ga gā'djiwañ sū.

Near right behind even his sits greatly, he
[the town] says.

Ha'lai wā'ga da'ogîkūxaogō;

Come, his (wife) let us all go up and get;

Ha'lai wā'ga da'ogîkūxaogō.

Come, his (wife) let us all go up and get.

Adi'daxua xa'nhao waga gā'djiwañ su.

Near right behind even his sits greatly he
the house says.

He is saying he has married an Eagle woman;

He is saying he has married an Eagle woman.

He says she sits greatly right behind (the town).

Come, let us all go up and get her!

Come, let us all go up and get her! ¹

He says she sits greatly right behind (the town).

27.

Agā'ñ lē++dī'gō+, agā'ñ lē++dī'gō+, Lgalai'gūl djîna's.

Get ready (for him), get ready (for him), Lgalai'gūl women of.

Î'siñ i'dja kūdjū'diañ ē'+ +ya a i'djao ī ai++îljao.

Again it is a boy, here nobleman, nobleman.

Get ready for him, get ready for him,² women of the

Lgalai'gūl ³ family.

Again it is a boy.⁴

¹ This refers to the marriage customs.

² That is, to marry him.

³ An extinct branch of the Gî'tins of Skidegate.

⁴ Indicating that boys were scarce.

28.¹

Giä'ḷū Xā'na qā'ḷi, giä'ḷū Xā'na qā'ḷi,

At the Skidegate Inlet, at the Skidegate Inlet,
time time

Da'ñḷiai dā ḷ!da'ogo-ḷḷai'ya,

To swell up you burst (on that day),

Sgaḷē îstā'ḷi kî'ḷḷa-i (four times).

Secret having chief.

Society one day
[or morning],

Ga-i ḷa î'sta-ḷ kî'ḷḷa-i (four times).

That do one day chief.
(again),

Ga'odjaos ga'-ḷḷa î'sta-ḷ kî'ḷḷa-i.

Drum (town) at that do it some chief.
place day,

Skidegate Inlet, Skidegate Inlet.

When you burst with swelling,

You had the Secret Society perform one day, chief.

Do it again, chief!

Do it one day at Drum Town, chief!²

29.

Dala'ñ sgu'nxan gua+ ā'hao qîndia'haowus

You only ? here look about

Tcî'nañ ḷḷia'nga a'ñga dala'n hao ha-iludā'ḷḷa ūya'te

Grandfather's timbers yours you got all out of the only fit
(i. e., Raven woods to do
peoples')

gaḷa'ldigwa'ñ.

highly moving around.

Uyatē' gā'daldiañ, uyatē' gā'daldiañ, kî'ḷḷa-i ya'ta

Only fit highly moving only fit highly moving chief fit to be
around, around,

gā'daldiañ.

highly moving around.

¹ The oldest of the set.

² Once when there was a great famine in Skidegate Inlet, the chief of Drum Town had enough property to hold a potlatch and save every one from starvation.

Are you the only ones who sit looking about?
 You are the only ones fit to get all your grandfather's
 timbers¹ out of the woods, chiefs highly moving around.
 Highly moving around, highly moving around, chiefs
 highly moving around.

Na yū'Ans xā'-idAga-i.

30.

NAñkí'lsLas gōñgā'+ qîndjî'wayū hao hao qînxîé'ndalañ.
 NAñkí'lsLas's father a great one, such a great one
 coming along.

Gua+ qîngē'dao ī+dja'n sū qí'ntgałwañ.
 Halloo! great chief is he great one moving
 says about.

Gua'+ qwîga (gî) gî'na gagîtlūgîn ū'hao hao īs
 Halloo! sky to some- stretched up he is it is he
 thing (like a rope) there,

qînxîé'ndal-Añgua'.
 great one moving along.

Qîngē'dō ī+dja'n sū qí'ntgałwañ gua'.
 Great chief is he great moving halloo!
 says about,

He says it is NAñkí'lsLas's great father moving along so
 greatly.

Halloo, great chief moving about!

Halloo! he moves along greatly like something extending
 to the sky.

Halloo great chief moving about!²

¹ That is, the Raven peoples' house-timbers. The baby is addressed.

² NAñkí'lsLas's father would be an Eagle, and the mother pretends that he is reborn in her child.

31.

Ā'gua kīslā'-i agā'ñ īnā'slā qí'ñlgałwā'n hao hao.

Here is chief growing himself up so great as he sits.

Dañ kī'ñgat ugua', dañ kī'ñgat ugua'.

You are getting rich (or you are getting rich (or
great) sitting there, great) sitting there.

Dañ slū'łgałwañ gua'. Dañ+ qí'ñlgałwañ gua'.

You are moving so greatly You are highly moving as
as you sit. you sit.

Dañ kī'ñgat ugua', dañ kī'ñgat ugua'.

You are getting rich (or you are getting rich (or
great) sitting there, great) sitting there.

Dañ slū'łgałwañ gua'. Dañ+ qí'ñlgałwañ gua'.

You are moving so greatly You are highly moving as
as you sit. you sit.

Dañ slū'łgałwañ gua'.

You are moving so greatly
as you sit.

Here the chief causes himself to grow up greatly as he sits.

You are becoming great, you are becoming great.

You are moving so greatly as you sit. You are moving
highly as you sit.

You are becoming great, you are becoming great.

You are moving so greatly as you sit. You are moving
highly as you sit.

You are moving so greatly as you sit.

Łgā'xetgu lā'nas.

32.

[Hao] ĩ'sĩn [a a] Łgua' [a] dañ lalā'ga+gaga [ha] xēga'nł-
Again I do not your screens inside there will be
expect

ĩña'-us wagî+gā'gĩña'ñ gā'łgałwan.

a noise for it (you) are (you) are moving
crying while sitting down.

I do not expect there will again be a noise inside your screens, for which you sit crying.¹

33.

Hao í'sĩn a-a-a-a L'gua'-a-a-a Lūgūhĩ'ña² xētga'+ dāñ xatga'
 Again perhaps Upset-Canoe in front of your father
 ai+ dāñ ɣaɬgā'nda[ga] dāñ ɣaɬgā'ɬao hĩña'-us.
 you look around at new you taken care of expect to
 things sitting be.

Aiyañē'-ē-ē-A ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.
 Be careful, be careful, chief-woman.

Hao í'sĩn a-a-a-a L'gua'-a-a-a gié'sta t!ā'go xandja'os ɣē
 Again perhaps from where copper came from around
 dāñ xatga' ai+ dāñ ɣaɬgā'nda[ga] dāñ ɣaɬgā'ɬao
 your father you look around at new you be taken care
 things of sitting
 hĩña'-us.
 expect to be.

Aiyañē'-ē-ē-A ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.
 Be careful, be careful, chief-woman.

Hao í'sĩn a-a-a-a L'gua'-a-a-a gié'sta hĩ'man xa'ndjusgē
 Again perhaps from where hide of some came around
 mainland
 animal
 dāñ xatga' ai+ dāñ ɣaɬgā'nda[ga] dāñ ɣaɬgā'ɬao
 your father you look around at new you be taken care
 things of sitting
 hĩña'-us.
 expect to be.

Aiyañē'-ē-ē-A ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.
 Be careful, be careful, chief-woman.

¹ These words are intended as a gentle reproof, reminding the child that he is too high born to cry in that way.

² A place north of Cape Ball.

Hao í'siñ a-a-a-a L'gua'-a-a-a giê'sta gu'lxas xA'ndjus gē
 Again perhaps from where big variety came around
 of abalone
 dAñ xatga' ai+ dAñ gałgā'nda[ga] dAñ gałgā'łao
 your father you look around at new you be taken care
 things of sitting
 ñña'-us.
 expect to be.

Aiyañē'-ē-ē-A ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.
 Be careful, be careful, chief-woman.

Again perhaps you expect to sit up high in your father's
 canoe,¹ chief-woman, and look around upon all things
 in front of Upset-Canoe.

Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's
 canoe, chief-woman, and look around the place whence
 coppers come.

Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's
 canoe, chief-woman, and look around the place whence
 li'man-hides come.

Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's
 canoe, chief-woman, and look around the place whence
 abalones come.

Be careful, be careful, chief-woman.

¹ Chiefs' children used to be placed high up on blankets in the centre of trading-canoes so that they could look about. Here the baby is reminded of what she used to do in a former existence.

34.

Agua' q!oldja't xatgā'l++Añ ɪ.djĩn xā'-idaga-i gan
 It may be chief-woman's fathers Bella Bella people with
 Lūsqa'SL indjā'was gu tc!aanū' dji'ĩna lā'na ɭa'-a-a-a
 return by from being there the fire next to that let
 canoe angry one
 aga'ñ ha-i tc!itgā'go gū'anda.
 let watch and tend you while you
 lie about.

Gū'sta gī dā'gāgĩna'ñ gaɭgū'ɭwañ?
 What for are you crying and sitting around
 as a noble sits?

Gū'sta gī dā'gāgĩna'ñ gaɭgū'ɭwan?
 What for are you crying and sitting around
 as a noble sits?

Agua' q!oldja't xatgā'l++Añ Gwai'got xā'-idaga-i gan
 It may be chief-woman's fathers Ninstints people with
 Lūsqa'SL indjā'was gu ɭgia'gusta lā'na ɭa'-a-a-a aga'ñ
 return by from being there (one) next to that let let
 canoe angry the door one
 ha-i tc!itgā'go gū'anda.
 watch and tend you while you
 lie about.

Gū'sta gī dā'gāgĩna'ñ gaɭgū'ɭwañ?
 What for are you crying and sitting around
 as a noble sits?

Gū'sta gī dā'gāgĩna'ñ gaɭgū'ɭwañ?
 What for are you crying and sitting around
 as a noble sits?

Perhaps when the chief-woman's fathers return from being
 angry with the Bella Bella people, that one (captured
 slave) next the fire will take care of you while you are
 lying about.

For what do you cry as you sit like a noble's child?

Perhaps when the chief-woman's fathers return from being
 angry with the Ninstints people, that one next to the
 door will take care of you while you are lying about.

For what do you cry as you sit like a noble's child?

Perhaps you are crying and are moving around for your grandmother's hand, which was hurt on a wooden tray, chief-woman, chief-woman.

36.

Did you fall, fall, fall, fall, from the top of the salmon-
berry bushes?

² That is, "How did you come to us?"

Ha-ità' gīdona';¹ ha-ità' gīdona'.

Stop crying, chief's child; stop crying, chief's child.

Hao ísĩñ híñ l̥gua ā gītsís gaodjuwa'-i hao dāñ gan
 Again I do not chief's child's drums you for
 expect

xēgĩtdia' h̥na'gūs. Ha-i wa'gĩ(ñ) ɣagĩña'ñ ɣaɣā'twañ.
 sound are going to. Now for it crying moving about
 seated.

Ha-ità' gĩthū'na ɣadjū'gan.

Stop great chief's child of noble
 crying, child family sits.

Hai hai gĩthūna' ɣadjū'gan.

Now, now, great chief's child of noble
 child family sits.

Ha-ità' gīdona'; ha-ità' gīdona'.

Stop crying, chief's child; stop crying, chief's child.

Hao ísĩñ híñ l̥gua ā gītsís gua'ɣana'-i hao dān gan
 Again I do not chief's child's heavy planks you for
 expect

qĩñgao dĩa'ó h̥na'gūs. Ha-i wa'gĩ[ñ] ɣagĩña'n
 are going to lay are going to. Now for it crying
 ɣaɣā'twañ.
 moving about seated.

Ha-ità' gĩthū'na ɣadjū'gan.

Stop great chief's child of noble
 crying, child family sits.

Hai hai gĩthūna' ɣadjū'gan.

Now, now, great chief's child of noble
 child family sits.

Stop crying, child! Stop crying child!

I do not expect that drums will sound for you, the chief's
 child, again, for which you are moving about crying.

Stop crying, great chief's child!

Stop crying, great chief's child!

¹ Ha-ità' gīdona' is equivalent to lā'na gut u'tda nañgida's.

Stop crying, child! Stop crying, child!

I do not expect that they are going to lay heavy planks
for you, the chief's child, again, for which you are
moving about crying.

Stop crying, great chief's child!

Stop crying, great chief's child! ¹

38.

Ha dīdaxui'+gī'+ ana'ñ xañgō' łandjī'+wa'+s la+.

Towards the woods some one facing sitting down (like he (who
common people) was sitting).

Dja Lana' q!o'guga+ō+.

Say, stop telling lies.

Dañ siwułandjū'gā'+sga+[ha] djigA'ldaxwañ gī+djhao.

Your mouth will be crooked mosquito (i. e., people.
common people)

One sits here like a common person facing the woods.

Say, stop telling lies!

Your mouth will become crooked, mosquito people.²

39.

HalA' sqada'l gō'ñga ū skîtgadjū'giagAñ-uldies.

Come, chief's child's father, sing a song for the child this
(accompanied by drumming) morning.

Ła agA'ña gutda'wonā'ga hadigwa'ñ Q!ō'na qē'gawa'-i.

You yourselves make ready in mind and time Those-born-at-Skcdans.

HalA' sqada'l gō'ñga ū skîtgadjū'giagAñ-uldies.

Come, chief's child's father, sing a song for the child this
(accompanied by drumming) morning.

Ła agA'ña gutda'wonā'ga hadigwa'ñ Djī'gua ał lā'nas.

You yourselves make ready in mind any time Town-of-Djī'gua-People.

¹ All this refers to potlatching and house-building.

² Some one uses the low-class word for "sitting down" to the child, and is told to stop or the wealthy will give away so many blankets as to put him to shame and "give him a bad name." That is what is meant by "your mouth will become crooked." Common people are called "mosquito people."

Halʼ sqadaʼl gōʼñga ū skîtɡadjūʼgiagʼñ-uldies.

Come, chief's child's father, sing a song for the child this
(accompanied by drumming) morning.

Ła agʼñna gutdaʼwonāʼga hadigwaʼñ Dāʼgʼñ sêl gīdaʼ-i.

You yourselves make ready in mind any time Common-Food-Steamers.

Come, chief's child's father, sing a song for him, accom-
panied by drumming, this morning!

Be ready, Those-born-at-Skedans!

Come, chief's child's father, sing a song for him, accom-
panied by drumming, this morning!

Be ready, Town-of-Djīʼgua-People!

Come, chief's child's father, sing a song for him, accom-
panied by drumming, this morning!

Be ready, Common-Food-Steamers! ¹

40.

Adañ gōʼ+ñga nagāʼga, adañ gōʼ+ñga nagāʼga, Q!ōʼna

Your father's house in, your father's house in, Cape Q!ōʼna

kun sq!ēʼna-i hao[a] ga ta goñʼxaʼndies.

sea-gulls eating things are making cries.

Ga dañ gīdagʼgāʼŋ ugaʼñ.

All you are going to proudly
these move as you sit.
things

Adañ gōʼ+ñga nagāʼga, adañ gōʼ+ñga nagāʼga, Gīlūʼsams

Your father's house in, your father's house in, Nass Inlet

sq!ēʼna-i hao[a] ga tā goñʼxaʼndies.

sea-gulls cat things are making cries.

Ga dañ gīdagʼgāʼŋ ugaʼñ.

All you are going to proudly
these move as you sit.
things

¹ The families are told to be on the alert for invitations to a potlatch, when the child will be tattooed, etc.

In your father's house, in your father's house, Cape Q!ō'na
sea-gulls¹ make cries as they eat.

You are going to bear yourself proudly in the midst of
these things.

In your father's house, in your father's house, Nass Inlet
sea-gulls make cries as they eat.

You are going to bear yourself proudly in the midst of
these things.

41.

Hala' gagí'ñ gu, hala' gagí'ñ gu.

Come, let us take there; come, let us take there.
(the baby) on (the baby) on
our knees our knees

Gō'ñga na'ga qā'fi gutgī gagaga'ñ, gutgī gagaga'ñ.
Its father's house inside to each hand it, to each hand it,
other other

Hala' gagí'ñ gū', hala' gagí'ñ gū'.

Come, let us take it come, let us take it
on our knees, on our knees.

Come, let us take (the baby) on our knees! Come, let
us take (the baby) on our knees!

Hand it to one another inside of its father's house, hand
it to one another!

Come, let us take it on our knees! Come, let us take
it on our knees!

42.

Hao da'lañ la'a hao dala'ñ la tcīna'-i lanā'ga² gut gīda
You you grand- town upon chiefs'
father's children

gan'ga'diā'n,
walking about,

¹ That is, those invited to the potlatch.

² Sometimes qaqa'nga ("his town"), perhaps qaga'oga, was substituted for lanā'ga.

DalA'n sgun ya'dańs gít'sis, dalA'ń ya'daga.
 You (are only fit to be chiefs' you are fit to be.
 the) (ones) children,
 Sqada'ls dalA'ń ya'daga,
 Great ones you are fit to be,
 Gít'sis dalA'ń ya'daga.
 Chiefs' you are fit to be.
 children

You walk about as chiefs' children in your grandfather's town.

Only you are fit to be chiefs' children.

You are fit to be sqada'l (close relatives of chiefs).

You are fit to be chiefs' children.

Stasa'os qē'gawa-i.

43.

Wa'lu dī'nań gīda' kūxiā'ńgwansī' lu gīńxan sī'gēt a'ńga
 At that my child youth goes around as a when for alone my own
 time nothing
 ła q!ā'-ugwań.
 I sit around.

When my child becomes a youth, I shall vainly sit around alone (for he will go to live with his uncle).

44.

Gítin-dja'tgań íanā'+ń sū'wań.

Eagle woman of he married he says.
 his own

Adi'daxua xa'nhao waga gā'djiwań sū'ugań.

Here behind us yet his (wife) is sitting, he says.

Adi'daxua xa'nhao waga gā'djiwań sū'ugań.

Here behind us yet his (wife) is sitting, he says.

Ha'la waga da'osgian dī'gō.

Come, his (wife) let us all go and get!

Ha'la waga da'osgian dī'go.

Come, his (wife) let us all go and get!

Adi'daxua xa'nhao waga gā'djiwan sū'ugañ.

Here behind us yet his (wife) is sitting, he says.

Ha'la waga da'osgian dī'go.

Come, his (wife) let us all go and get!

He says he has married his own Eagle woman.

Here behind us he says his wife is sitting.

Here behind us he says his wife is sitting.

Come, let us go and get her!

Come, let us go and get her!

Here behind us he says his wife is sitting.

Come, let us go and get her!

45.

DAñ sgu'NXA'n gua djā'ada kudjū'diawîs,

You are not the woman we who belong to
only one a low family,

DAñ sgu'NXA'n gua djā'ada kudjū'diawîs.

You are not the woman we who belong to
only one a low family.

Djia'djats hao qoa'nga,

Women are plenty,

Djia'djats hao qoan kuha'oga.

Women plenty belonging to
a low class.

You are not the only woman of our low-class family,

You are not the only woman of our low-class family.

There are plenty of women,

There are plenty of low-class women.¹

¹ This contains a polite self-abasement, which is of course intended to be taken in exactly the opposite sense.

Sqaā'ladas.

46.

WΛ'ga xē'gañ qeñgí'ndala-i (four times).

His(son or making a great went by on
daughter) noise the water.

Agua ga'-idjīxuihao.

I wonder which way he is going
(i. e., the child)!

WΛ'ga xē'gañ qeñgí'ndala-i.

His(son or making a great went by on
daughter) noise the water.

A'gua gwaisku'ngwi.

It must towards the north
be point of the islands.

His great son (the child) went by upon the water with a great noise.

I wonder whither he is going!

His great son went by upon the water with a great noise.

Perhaps to North Island (to invite the people to a potlatch).

47.

Hī hīyaihīya gwa-i kíl'sla-i hao ahaí'ya aya q!ai'gîndalañ
Island chief this was coming

† gūda'ñ hao ihī ihī ahaiya

I thought, but

Kíl'sla'-is lua'-i l!a qêngîndala-i, hī hīyai hīya.

Chief's canoe, however, comes greatly.

I thought the island chief¹ was coming,

But the chief's canoe comes greatly.²

¹ The "island chief" probably refers to Raven or another supernatural being.

² That is the canoe of this infant.

Ayā'ña kílsla-i gā'ña (four times).

Be careful of chief my own.

Dja lan la q!ō'gugago.

Say, stop biting.

DAñ si-ū' djigu'ldaxwañ gīda'-i.

Your mouth mosquitoes common
might be- things.
come crooked

Be careful of my chief.

Stop biting!

Your mouth might become crooked, common mosquitoes.¹

Dā gut gua gagwai'ya gagwai'ya; qa'-idjis qās gū'sta

You your ? to fall into to fall into spruce top from
mind (the cradle) (the cradle);
made up

gagwai'ya; sq!aos qās gū'sta gagwai'ya.

to fall in; salmon- top from to fall in.
berry bush

Did you make up your mind to fall (into the cradle), to
fall in from the top of a spruce-tree, to fall in from
the top of a salmon-berry bush?

Ā'dañ gō'nga nā'gaga ada'ñ tcí'nga nā'ga, ada'ñ tcí'nga

Your father's house in, your grand- house, your grand-
father's father's

nā'ga,

house,

Gilū'sams² sq!ē'na-i ga tagō'ñaxandies ga dañ qoya'

Nass Inlet sea-gulls make a noise while eating in you dear

gā'lgalwañ.

move about highly.

¹ The singer is probably drawing an analogy between the biting of mosquitoes and bad words used towards the rich by common people, who are called "mosquitoes."

² The second time this was sung, Q!ō'na kun ("Q!ō'na Point") was substituted for Gilū'sams.

A'dañ gō'nga nā'gaga Łgai-ū'kun sqlē'na-i ga tagō'nal-
 Your father's house in Skidegate Point sea-gulls make a noise while
 xandies ga dañ gī'dagałgał.
 eating in, you get higher all the
 time (receiving
 more tattoo-marks, etc.)

In your father's house, in your grandfather's house, in
 your grandfather's house,

Where Nass Inlet sea-gulls (i. e., the Nass people) make
 noises as they eat, you, dear, move highly.

In your father's house, where Skidegate Point sea-gulls
 (i. e., Skidegate people) make a noise as they eat, you
 get higher (i. e., become a greater chief) all the time.

51.

Ayā'ña ı'ldjao yaña xı'lsis gañā'ñ gu'tgei dala'ñ xı'ldjı
 Be careful, noble men mine, leaves like to one you are going
 another

qē'ndaldiasga.

to grow.

Ayā'ña kıl'sla-i gā'ña, ayā'ña kıl'sla-i gā'ña.

Be careful, chief mine! Be careful, chief mine!

Be careful, my noble sons! you will grow to one another
 like leaves.

Be careful, my own chief! Be careful, my own chief!

Łgā'xet gâtîna'-i.

52.

Ā'gua tla'gagua gagı'ñañ awā'gua kıl'sla-i?
 Right for it crying sitting right chief?
 here

Ā'gua tla'gagua gagı'ñañ awā'gua kıl'sla-i?
 Right for it crying sitting right chief?
 here

Ā'gua ha'yat xA'nhao djā'sasgaña dāñ gō'tga djī'ldasga
 Right will not belong your sisters yours sit up make him,
 here higher

kí'lsLa-i?

chief?

Lgā'natsgā'ña sq!ens ís ga t'agāñalxañgA'ns gaña'ñ dāñ
 Cousins (yours are) sea-gulls are some make them cry by like you
 (like) people stepping on

xē'tga sūsgí'ñgas kí'lsLa-i.

in front say is going chief.
 of to be

Ā'gua t!aga'gua gagí'ñañ awa'gua kí'lsLa-i?

Right for that crying sitting right chief?
 here here,

Are you crying for it, chief?

Are you crying for it, chief?

Are you crying for your sisters, that you be seated up
 higher (on a pile of blankets)?

For your cousins, that there be people in front of you as
 numerous as if people made sea-gulls cry, being obliged
 to step on them, —

For those things are you crying here, chief?

53.

Dīga gā'goaya+, dīga gā'goaya+, yē hē hē,

To me you came, to me you came, yē hē hē,

Dīga gā'goaya, dīga gā'goaya.

To me you came, to me you came.

Awa'-i L!a'hao dī'ga dīna'ñ ga gwaiya'gan.

Mother instead of to me my child to came walking.
 some one else (me)

Awa'-i L!a'hao dī'ga dīna'ñ gīt gwaiya'gan.

Mother instead of to me my child chief's came walking.
 another child

Awa'-i gā'dji wēhē,¹

Mother of noble mother,
 family

Awa'-i gā'dji awa'-i (four times).

Mother of noble mother.
 family

¹ Equivalent to awa'-i.

You came to me, you came to me, yē hē hē!

You came to me, you came to me.

You came walking to me, calling me "mother," instead
of to some one else.

To me my child, who is a chief's child, came walking,
calling me "mother,"

Mother of noble family,

Mother of noble family, mother of noble family, mother
of noble family, mother of noble family.

54.

Gūgu's gi la gîtgîñā'+ñ?

What for he is crying like a
(or she) noble's son [gî]?

Gūgu's gi la gałgałwa'ñ?

What for he moves around?

Atcī'na-i nā'ga-i gī la kungîña'ñ¹ gałgałwa's ahī'gua, etc.

Grandfather the house for he is crying moves about as
he is seated.

Why does he cry as a noble cries (i. e., softly)?

Why does he move around as he sits?

He moves around and cries for grandfather's house.

Yā'k^u gîîña'-i.

55.

(Words in Tlingit)

Ya'naxē, ya'naxē; ā'hao; ya'naxē, ya'naxē.²

Gadjī'djūs dūqał dāsgī xūk^u yana.

his dog

Wagakīda kada'ostēdja.

¹ Equivalent to gî'tgîñāñ.

² This line is repeated several times.

Haida Equivalent.

Xa'as xa'nhao qē'gas wa'ga ʌ'ñga klū'gaga'ñga :
 Dogs even when they to them theirs love :
 have pups

Wa'ałhao ʌ'ñga ga di klūga'gañ.
 That is why mine I love.

Even dogs love their offspring :
 So I love mine.

56.

Īhiyiyaha, etc.

Q!ēt gā'atgē dañ tcí'ngañ a L! da'lgîns lū dañ gē'dañgîn
 Passage through to you guests come here when you used to dance
 gaña'ñ dañ gētga'ñañ dā gūdaña'owus dā ku'ngîñansa.
 like you to be dancing you thought to be so you cry for it.
 (etc.)

Llū ga gē'dañgîn gaña'ñ wa'ga gē'daowus.
 Olden things were like that way it is now.
 times

Xa'ldañ dā'gans xa'nhao gu'łxa lās dā'gaɣida.
 Slaves even own even abalone- good begin to own.
 (common people) shells

Īhiya, etc.

Īhiyiyahä, etc.

You cry because you want to dance as you used to when
 guests came through the strait¹ to you.

It is not now as it was in olden times.

Even slaves (that is, members of other families besides
 the Yak^u gí'tîna-i) are beginning to own good abalone-
 shells.

Īhiya, etc.

¹ The strait is probably Skidegate Channel.

Hī hī ha hī, etc.

Lan L!a ku'ngîñañ.

Stop, how- crying.
ever,

Lan L!a kū'djiū.

Stop, how- and sit
ever, down.

LimΛ'n sqā'lāña-i dā'ñga gu'tgΛn kūdΛ'sdiga.

(Kind of stowed away yours lies in many caches one after
skin) the other.

Î'siñ qā'li gut dā kūxiā'ñgwa'ñgasañ.

Again inside you will go round.
(of house)

Lan a¹ sga'-ił kīlsΛa'-i ł qē'gΛn.²

Stop your crying, chief I bore.

Hī hī ha hī, etc.

Hī hī ha hī, etc.

But stop crying!

Stop and sit down!

Your limΛ'n blankets lie stowed away in many storehouses.

Again you will go round inside of the house.

Stop crying, chief I bore!

Hī hī ha hī, etc.

İhī ihī hī, etc.

Gū'gus t!a'gahas dīnΛ'ñ kūñgîñā'ñnodigañ?

What for my child sits crying?

Gu'lxas t!a'ga gwa dīnΛ'ñ kuñgîñā'ño?

Abalone- for ? my child cries?
shells

Dañ gaña'ñ gwa dī kīlsΛia'wus qāñ ł qē'gΛn.

You like ? I sit a chief, my uncle I bore.

¹ Equivalent to *la*.

² The word dīnΛ'ñgΛn ("my son") is sometimes substituted for ł qē'gΛn.

Ihī ihī hī, etc.

For what does my child cry?

Does my child cry for abalone-shells?

Like you I sit as a chief, uncle¹ that I bore?

59.

Lí'ñgua xaldā'ñgAñ q!ō'lgēt [ahīyīa]

Why is it your slave close by,

Hao dā ilgīyā'gAñAñ dā sūkū'djiwañ?

You want something you say?
you cannot get,

DAñ qō'naga kūdjū'geda qāñ † qē'gan.

You are too foolish, my uncle I bore.

Why do you cry for something that you cannot get,
Sitting close by your slave?²

You are very foolish, uncle I bore.

(For Girls.)

60.

Ihīhīa, ihīhīa (many times).

Tā'-idaldans dī'txa xA'n hao dī'nAñ kū'sqetgwansi lū sq!ao-

Waves behind even my child looks around when salmon-

gāns q!ana's at dī'nAñ dī gīñqō'nañgasañ.

berries unripe with my child one will fool.

Ihīhīa, ihīhīa.

Ihīhīa, ihīhīa, etc.

When my child looks around behind the waves even, she
will fool me with unripe salmon-berries.³

Ihīhīa, ihīhīa.

¹ One of the parents' ancestors is reborn: therefore the child is called "uncle."

² The mother calls herself the child's "slave" in jest. An "uncle" is reborn in the child.

³ I could get no clew to the significance of these words, which are evidently partly metaphorical.

Ī hīyaha, etc.

Gusta gī'hao dī'nañ kuñgĩñā'ñgāñ?

What for my child cries?

Q!ō'na kun xē'txa kuḷi'ndala-igī í'sĩñ gē'da kuḷindā'lgasan

Q!ō'na Point in front to pass along by again cries for she will travel by
of canoe that canoe

q!o'lgan djā'ga?

my master's wife?

Īhī', etc.

Ī hīyaha, etc.

For what is my child crying?

Does she cry to pass along again by canoe in front of

Point Q!ō'na, my master's wife?¹

Īhī', etc.

(For Boys.²)

Ayī'hiya, ayī'hiya (many times).

Dā ísĩñ gut lā'gaasañ Łgai-ū' l'nagā'-i qāñ ł qē'gan.

You too will be happy there Skidegate town, my uncle I bore.

Ayī'hiya, ayī'hiya (many times).

Ayī'hiya, ayī'hiya, etc.

You will again be happy there in Skidegate town,³ uncle

I bore.

Ayī'hīya, ayī'hīya, etc.

¹ By saying "master's wife," the singer implies that her child will marry a higher chief than herself. "Passing along again" refers to the former existence of the child. Point Q!ō'na is near Nasto.

² Song No. 62 is said also to be used for girls, with some changes in wording

³ The Yā'k" gītĩñ'-i are said to have lived originally in the middle of Skidegate village.

63.

I hī'hīa.

Gū'sgihao dā kungiñā'ñwañ?

What you are crying for?

Xā'na-qa'ñi gī gua dā ku'ñgñāñ?

Skidegate Inlet for ? you cry?

Í'siñ sta dañ kī'ñawasañ.

Again from you will have news sent
around about you.

I hī'hīa!

What are you crying for?

Do you cry for Skidegate Inlet?

Again from there you will have news spread around about
you (when your husband puts up a house-pole).

64.

Gada'ldiañ, gada'ldiañ (many times),

How great you are, how great you
are, are!

times)

Sū'digwañ gī'dadiañ, gī'dadian (last word repeated several

They said belonging to a high family, belonging to a
high family, high family

A da'lañ siñq!a'odaga agē'gī at t!ā'gwus klī'tayū'-gadas

You gambling-stick bag into with copper throw a great one
(in exchange
for services)

wa'at sgun gīdā'diañ sūdi'gwañ.¹

with it only belong to a high family, they say.

How great you are, how great you are! etc.,

They say belonging to a high family, belonging to a high
family, etc.

In exchange you throw a great copper into the gambling-
stick bag.¹ They say those with this are the only ones
who belong to a high family.

¹ This is difficult to translate. Reference is made to a chief of this family who always staked a copper when he gambled, and invariably won.

Qā'-iaŋ lā'nas.

(Songs of Qā-i l'nagā'-i.)

65.

Qā-i di'txa+ † qí'ngwañ qa'odi+ kí'lsLa-i hñ † qē'xa
 Sea-Lion behind I was looking a while, chief is going I found,
 (Town) around to be

kA'nɣida-i+.

boy just big enough
 to walk.

Aiyā'ña, aiyā'ña, kí'lsLa-igan.

Take care, take care, my own chief!

Aiyā'ña qí'ngētgañ.

Take care, my own master
 (or chief)!

While I was looking around behind Sea-Lion Town, I
 found the future chief, a boy just big enough to walk.
 Take care, take care, my own chief!
 Take care, my own master!

66.

Qā-igagī+djat ī+niā'nai ga ai ī'ī'iangAn.

A woman of Qa-i went out and went out and married.
 married,

L! lqaxiasLaia'si gu lū qē'da-i hao gao-uŋa'ñ gua kí'lsLa-
 They are going to call there canoe largest is gone in the ? chief
 him, (i. e., chief's) morning,

igā'+na.

my own.

One went to Sea-Lion Town to marry.
 They were going to call him, but the chief's canoe was
 gone in the morning, my own chief.¹

¹ An incident in the family history is involved. When they set out to call the chief who was going to marry, the canoe was gone. It was customary for the chief to give a canoe when one of his family married. This is probably referred to.

67.

Tcī'nañ sī'gā' nañ kū'gwai'ya¹ skoa'gagîn gē'tgagī² hao.
 His grand- place some went a long behind was there.
 father's one time ago

Lū'ga gū'ga ga sldā'ldañ lū'gagū'ga ga qīngīngī'ñga;
 On his canoc planks they put on on his canoc thing is great on the
 their sides water;

Wa'gan dī'na+ñ hī'dja+la-i wa'gan dī'nañ kudjū'gaasañ.
 For it my child is a boy (baby for it my child is going to be a
 word), leader.

Yā'ña, yā'ña, kīslā'-igan. Yā'ña, yā'ña, kī'ñgetgan.
 Be careful, be careful, my chief! Be careful, be careful, my master!

My child is a boy because he is going to do as his grand-
 father did when one went to his place long ago.

After he had been there, his canoe was so deeply laden
 (with gifts), that they had to put the weather-boards
 on it (to increase its capacity);

For it my child is going to be a leader.

Be careful, be careful, my chief! Be careful, be careful,
 my master!

68.

Gut sī'+lgadaga'ñ xā'nhao kī'ga kuqēda's at (a) la
 Each right after even names aristocratic with he
 other (baby)

kia'gañao gūdā'gū.

call it sitting thought he would.

Kīslā'-i kugwē'dalañ³ sūwa'ñ.

Chief while walking hither he said.

Ā'yaña kī'ngēt gō'ñga hīnga'n.

Be careful chief's father is going to be!

Dī'nañ ayā'ña q!o'ldjat xā'tga hīnga'n dīna'ñ.

My child be careful, chief-woman father is going to be my child.

¹ Equivalent to qa'ga.

² Equivalent to gē'tgaqa.

³ Kugwē'dalañ ("while walking hither") is a low-class word referring to the chief himself.

He thinks he would use high-sounding names, one after the other, (to the others of his own family.)¹

He says the chief comes walking.

Be careful of the future chief's father!

Be careful of my child, the future chief-woman's father!

(Songs of Kaisun.)

69.

Qoandī'gīni qoandī'gīni kī'lsLa-i+,

There used to be plenty, there used to be plenty, chief,

Dañ nā'ga ga La'hao qoa'ndīgīnī kīlsLa'-i;

Your house in but there used to be plenty, chief;

Qoandī'gīnī+ qoa'ndīgīnī kīlsLa'-i;

There used to be plenty, there used to be plenty, chief;

Qoandī'gīnī'+ qoa'ndīgīnī' kīlsLa'-i.

There used to be plenty, there used to be plenty, chief.

Lgua' nañ L! tā'nga hū'gañgīn kīndā'la wa kīa'oga gī la

While one they came to saying hū on great waiting for for that
by canoe, canoe, (= chief), it

gāgīnā'ñ-gaḷgaḷ.

you cry and move.

Qoandī'gīnī, qoandīgīnī, kī'lsLa-i; qoandī'gīnī, qoandī'gīnī,

There used to be plenty, there used to be plenty, chief; there used to be plenty, there used to be plenty,

kī'lsLa-i.

chief.

There used to be plenty, there used to be plenty, chief,

There used to be plenty in your house, chief;

There used to be plenty, there used to be plenty, chief;

There used to be plenty, there used to be plenty, chief.

¹ The child is supposed to call others of his family by aristocratic names, and himself by a low one.

You cry and move about to see them come by canoe
(to the potlatch), great chief.

There used to be plenty, there used to be plenty, chief;
there used to be plenty, there used to be plenty, chief.

70.

Ała qí'ngugwā'ñgaña-i, ała qí'ngugwā'ñgaña-i.

I used to see it, I used to see it.

Dañ nā'gaga ła'ahao tlagō's gōdā'gañas hao gut at

Your house to I copper used for making now each with
boxes other

gatkīndagA'ñdiesi ał¹ dañ kī'ña k'í'ngalugani.

make a noise by knock- with you news of goes about as you
ing against move about.

Ała qí'ngūgwā'ñganî, ała qí'ngūgwā'ñganî (an indefinite

I used to see it, I used to see it.

number of times).

Da'ñ nā'gaga ła'ahao malē'łga-i łga'djudia's (so) a'ł dañ

Your house in cranberry-bushes grew of you

kī'ña k'í'ngalugani.

news of goes about.

Ała kí'ngūgwā'ñgañ, ała kí'ngūgwā'ñgañ.

I used to see it, I used to see it.

I used to see it, I used to see it.

News went about that boxes made of coppers in your
house sounded as they knocked one another.

I used to see it, I used to see it.

News went about of cranberry-bushes growing in your
house.

I used to see it, I used to see it.

¹ Equivalent to at ("with").

71.

Ū+hua',¹ ū+hua', ūhua'-a-a,
 Loftiest one, loftiest one, loftiest one,
 Dañ nā'ga ga l!a qoa'ndigīnī gua k'ls!a-i.
 Your house in there was formerly plenty, ? chief.
 Gí'na uhua', uhua', qāli sku'na yūda'lgāñas a,
 Some- greatest greatest inside (some- smells strongly,
 thing, one, one, thing) big
 U'hua, ū'hua, qí'ndal?
 Loftiest loftiest mightiest
 one, one, one?

Loftiest one, loftiest one, loftiest one,
 There used to be plenty in your house, chief.
 Does not something big (i. e., a whale) smell strongly in
 your house,
 Loftiest, loftiest, mightiest chief?

72.

Ū'hua qānda'l, ū'hua qānda'l (la)
 Mightiest chief, mightiest chief,
 T!ak!í'ngāña ga la' qínwa-i gaatxá'n qí'ndju,
 His own children go to (be born from) without it chief,
 (to be born) come out of (why not)
 U'hua qí'ndal, ū'hua qí'ndal, ū'hua qānda'l la?
 Mightiest chief, mightiest chief, mightiest chief?
 U'hua qānda'l, ū'hua qānda'l la,
 Mightiest chief, mightiest chief,
 Gí'sto dañ lū yū'ga a'wañ qí'ndju,
 Who you as large settled chief,
 down
 U'hua qānda'l, ū'hua qānda'l?
 Mightiest chief, mightiest chief?

¹ Ūhua' is a very high word, only applied to one or two chiefs who attained especially great power.

Mightiest chief, mightiest chief,
Why did not he (Ḡadaga') choose to be born from his
own grandchildren (instead of from some of his sisters'
children), chief,
Mightiest chief, mightiest chief, mightiest chief?
Mightiest chief, mightiest chief,
Who is settled down into such affluence as he (Ḡadaga'),¹
Mightiest chief, mightiest chief?

Nā'-ikun qē'gawa-i.

73.

I'djîsigwa'ns gī dī'nañ gwa'wañ sū'wasi.

Not a common my child he refuses says.
woman at all

Wa'gī dī'+nAñ gwa'wañ nAñ sū'wasi.

To it my child refuses, some one says.

A'ŋga xA'nhao īnasū'wa gītī'n-djats xAN A'ŋga ina'suwē+,
His own just there wants that Eagle-woman yet his says he wants
one that one,

A'nga xA'nhao īnasī'ngwañ.

His own just there he will marry.

Even a noble woman my child says he refuses.

One says he refuses her.

He wants just that Eagle woman for himself (indicating a particular one),

Just that one he will marry.

74.

Dja'+djāts l!aha'o lā, dja'djāts l!aha'o lā.

Women are better (than men), women are better (than men).

Dja'djāts l!a kîngē'diasLa.

Women have more property.

¹ Gadaga', according to story, was the greatest chief of the People-of-Sea-Lion-Town.

Kĩslā-i'gan kĩslā'-i dāñ ǵē'tgwañ axan?
 My chiefs (men chiefs you are where?
 of one's own family)

Women are better (than men), women are better (than men).
 Women have more property.
 Chiefs of my family, where are you?

(Masset Dialect.¹)

Łĩ'êlāñ qē'awa-i.

75.

Ēya hā hiē', etc.

Qā'gaigaña nā'ga L!ao Skĩ'lsĩs xē'gandigi wa'di kuñgĩña'ñ
 Uncles houses but Skĩ'lsĩs makes a noise for it (he or she) is
 in (potlatch) crying.
 uga'-i.

Wa'di kũ'djiwa ē'ya hā hiē, etc.
 For it sits greatly.

Ēya hā hiē', etc.

But he (or she) is crying for the noise Skĩ'lsĩs (now reborn)
 makes in his uncles' houses (at the potlatch).
 For it he sits greatly.

76.

Gĩsta L!ao daga'sado sĩ'liya dā ska'ndañ kudjũ'gi[gē+]
 Who but will own it after it you are crying are sitting
 dō'nē ałdjĩ'wai? ²
 younger are sitting?
 brother

But do you sit crying over who will afterwards own it,
 younger brother of good family?

¹ In the songs the Masset catch ǵ is strengthened to Skidegate ǵ.

² Or kũ'djiwai.

Łĩ'èlAñ kun l'nagā'-i.

77.

Ā'gua nā'nañ Lga gut dī'nañ ku-i-è'ndalane.

It was his grand- land upon my child walks (a proud word).
mother's

Wa'gan stla'ga kudja'oanē.

For it his foot is dear.

GAM ła ku'ñgînañ Añ.

Not you cry (excl.)!

My child walks proudly upon his grandmother's land.
His dear foot is for that (i. e., to walk on it).
Do not cry!

78.

Nanaigā'ña Laga' sgā'nas gu'lxas q!oŋda's ɭū sgā'nas gī
Grandmother's land supernatural abalone- stole when supernatural to
beings shells beings

ɦi kiä'gañgîn.

I called.

GAM gîn gu dē guda'ñañ hai.

Nothing I wish to eat (?) now.

When the supernatural beings stole abalone-shells from
grandmother's land, I called to the supernatural beings.
Nothing I wish to eat (?).

79.

Tcī'nañ lū'ga giū'gulaga, tcī'nañ lū'ga giū'gulaga.

Grand- wave listens for, grand- wave listens for.
father's father's

Sta L!ao tcīna'ñ sī'ga gut kū'djūgiagandalanē.

After but grand- sea upon goes along stopping often on
it father's the way (upon the water).

(He) listens for grandfather's¹ wave, he listens for grandfather's wave;
 But afterwards he goes along upon grandfather's sea,
 stopping every now and then on the way.

80.

Ā'gua nā'nañ lga gut ku'ḡaḡguña'-i ḡan waḡa'n sl'a'ḡa
 Here is her grand- land upon walking about for for it use (your)
 mother's hands
 kudjā'wan.²
 dear.

Use your hands, my dear, to walk about upon grandmother's land.

81.

Gia'ḡañ l!ao yuā'ndaga-i, gia'ḡañ l!ao yuā'ndaga-i.

My crests how- are very large; my crests, how- are very large.
 (or figures), ever, ever,

Hao q!a'lîñas yuā'ndaga-i, hao q!a'lîñas yuā'ndaga-i.

This image is very large, this image is very large.

Gia'ḡañ l!ao yuā'ndaga-i, hao q!a'lîñas yuā'ndaga-i.

My crests, how- are very large, this image is very large.
 ever,

Ēa l!ao gaogē'ḡdasañ, ĩa l!ao gaogē'ḡdasañ.

I them will put away, I them will put away.

Hao q!a'lañas yuā'ndaga-i, hao q!a'lañas yuā'ndaga-i.

This image is very large, this image is very large.

My crests (as carved) are very large, my crests are very large.

This image is very large, this image is very large.

My crests are very large, this image is very large.

I will put them away, I will put them away.

This image is very large, this image is very large.

¹ The "grandfather" here referred to is probably Raven.

² Kudjā'wan is also a "high word" for "to sit."

A Laga-i yuku'ndjudasi i'ñgut sgā'nas ū dala'ñ yê'dada-
 This land is a point (Rose Spit) on supernatu- those you left.
 ral beings
 dīgīnī.

Supernatural beings used to leave you on this point of
 land (i. e., Rose Spit).

SL!ê'ña lā'nas.

Hawa'nō qō'godāñ Skī'lsîs l'nagā'-i.
 Still stands Skī'lsîs's town.
 Gam † dī'gu ku'ngîñañ.
 Not upon me cry.
 (my knees)

Skī'lsîs's town still stands.
 Do not cry upon my knees!

Yên dāñ i'skudals lū gam † dī'gu ku'ngîñañ hañ.
 Truly you are chief (or if not you on my cry!
 "dear") (imp.) (knees)
 Dī gwa ga lgaiqendigwa'ñus.
 I am not rich.

If you are truly a chief (reborn), do not cry upon my
 knees!

I am not rich.¹

¹ The child is scolded as being a reborn chief, and too great to cry.

85.

Gū'gus tlaō dañ sū'kudjiwañ gia'ga tla'gwa?
 What for you are crying? things for?
 (clothing)

Waskliên a'ña dañ gia'nda kudjū'asañ.
 But yours you shall wear chief (or "dear").

For what do you cry, chief (or dear)? For clothing?
 You shall wear it, chief (or dear).

86.

Nañ gēst' dī'na qoga'-iwas lū naas ḡadō' dī'na kū'sqeda-
 Out of his house mine goes out when, house around mine will walk
 gwañasañ.
 and look.

Î'ldjao da'ñAł kuda'ltc!aasañ.
 Chief with my dear will enter.
 (or rich man)

When my child goes out of his house, he will walk around
 among the houses and look about.
 With chiefs (only) my dear will enter.

Ski'daoqao.

87.¹

Dañ tcîn łk!iä'nao dan da qä'tcū kū'udañ.
 Your grand- by stick (cedar you for is looking chief's son
 father trunk used for canoe) (or "dear").

ḠA'îł⁸Añ kū'slîgAł.
 To yourself go straight up.

Your grandfather's canoe is looking for you, dear.
 Go straight up to it.

¹ Sung also as a "proud song" (ēā'łagadañ sēā'lana-i).

Ula'man gí'gigaslas lū tcla'āñ gut ku'sgetgāñ.

Ula'man is on the sea when his canoc upon the captain
(in sight) companions looked about.

A † agāñ k'í'slia kudjū'da.

Make yourself a chief's son, dear.

Haiya k'í'sla-i, haiya k'í'sla-i, ha'oîsîn k'í'sla-igan.

Now chief, now chief, again chief.

When Ula'man¹ lay in sight on the sea, the captain looked about upon his companions (allowing them to relax their efforts).

Make yourself a chief's son, dear.

Again he is a chief, is a chief, is a chief.

¹ Ula'man is a long, low hill near Rose Spit, generally the first sighted by canoes from Port Simpson and neighboring places in the Tsimshian country. The mother is probably thinking of the time when her child will come home from trading with the Tsimshian. A third song, which I was unable to obtain in Haida, tells in the first verse about intermarriages between the young men of the Skí'daoqao and young women of the Sta'stas; in the second verse, of intermarriages with women of the Giti'ns of Masset.

II. — MOURNING-SONGS.

(Kí'ldjao qaga'n or S⁶ai'ga s⁶alaña.)

(Masset Dialect.)

Yak^u lā'nas.

89.

Hao gua dañ qā'gułagī.

? you are going down.

Djigō'es gu qagū'łaga kuda'l.

Sun there is going down, dear.

Are you going down?

The sun there is going down, dear,¹

90.

Qeda'o gu wa qeda'o gu wa, gada'-i ħi qēga'na.

War men ? killed² war men ? killed dear daugh- I bore.
you, you ter

Qēda'o gwa wa, qēda'o gwa wa.

War men ? killed war men ? killed
you, you.

Did warriors kill you, did warriors kill you, dear daughter
that I bore?

Did warriors kill you, did warriors kill you?

¹ The dead man is likened to the sun.

² Literally, "did."

91.

Qoangē'dañ, qoangē'dañ, qoya'sga

It becomes too much, it becomes too much, dear.

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too much, it becomes too much, dear.

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too much, it becomes too much, dear.

Qoangē'dañ, qoangē'dañ, qoya'sga.

It becomes too much, it becomes too much, dear.

It becomes too much, it becomes too much, dear.¹

It becomes too much, it becomes too much, dear.

It becomes too much, it becomes too much, dear.

It becomes too much, it becomes too much, dear.

SL!ē'ña lā'nas.

92.

Gū'stas lī'nañ a q!ē'nañ ana'ñ xī'ladīgwañdañ?

What (nothing) myself certain thing shall use for medicine?

Gū'stas lī'nañ a q!ē'nañ ana'ñ xī'ladīgwañdañ?

What (nothing) myself certain thing shall use for medicine?

Q!ē'nañ a dī A!kū'skīdēgwañ.

For myself I have nothing.

Qoya's dañ xañhîña'-i.

Dear your face.

What medicine shall I use (in my affliction)?

What medicine shall I use?

I have nothing to comfort me.

Your dear face (I long for).

¹ That is, my grief is too great to bear.

93.¹

Qo-ēs LLî'ñalañ ºa-i ł kusí't!Ał.

Clouds open with through, look down.
your hands

DAñ łū'yîña-i dAñ xA'ñîña-i.

Your body all your face all (we
wish to see).

Parting the clouds with your hands, look down (from
Tā'xet's house).

We wish to see your body and your face.

94.²

Kliwa'-i L! nAñ qā'ñas lū gwī dAñ qā'-idañ.

The trail but one could see if upon one could go,
(of the dead) (= I)

Gwai'yē dAñ ā'łdjiwa-i.

Elder brother, your whole body.

If I could see the trail (of the dead), I would enter upon it.
Elder brother, (I want to see) your whole body.

95.³

Gîn st!ē'dīguña-i gwai'yai,

Some- makes my heart elder brother,
thing sick (or very
(= you) sad),

Gîn st!ē'dīguña-i.

Some- makes my heart
thing sick.

Something (i. e., the loss of you) makes my heart sick,
elder brother.

Something makes my heart sick.

¹ Sung only by the women of this family.

² Sung by a man named Skilqoē'Las for his brother.

³ Sung by the same man as Song 94.

96.

Ha'k!un dañ guda'ns cliên gu gam qe'id LAk!ala ʰa dī
 Like that you thought although ? not tree shelter of in
 dañ q!a'odañ-ūdja.
 you seated me ?

If you thought so (i. e., if you chose to die), why did you
 not seat me in the shelter of a tree? ¹

Tās lā'nas.

97.

[This was composed by Qadjiqō'k^u when his niece was
 drowned in Q!a'nan River, and her body could not be
 found.]

Gū'stas, gī ɬ da'-indagwañgañ?

What for I poor one searching?

Hā'djadia nā'da-i.

Alas! my niece.

For what am I, unfortunate one, looking?

Alas! my niece.

T!ō'lk!a gîtanā'-i.

98.²

LA'gas dañ qä'ñ kū'gits lū aga'ñ ɬ kū stañ gí'ndagia'ñaxañ.

Land you see, beloved when your- dear two if you made in canoe.
 one self, (or chief),

If you had seen land, beloved, you would have saved
 yourself, dear.³

¹ The last part of this is metaphorical. It means, "Why did you die so suddenly?"

² Sung by the wife of one lost at sea.

³ This is merely the sense of the Haida.

Family Doubtful.

99.

GAM ɭa i'ɭ!dɔ qɛ'ɣaxaɲɔ (repeated over and over).
Not you at us look.

Do not look at us.

100.¹

DalA'ñ gu kíl'sta-us dī l!ao gAM kíl'stastA dī gudA'ñhañgAN.
Your ? voices are I but not have a tired I want to.
tired, voice

Your voices are tired, but I do not want to have a tired voice (i. e., I do not want to cease wailing).

¹ Perhaps a song of the Lîêlañ qē'awa-i.

III. — MISCELLANEOUS SONGS.

(Masset Dialect.)

Battle-Song (Gu îsda's s^əā'laña-i) of the ^əao sLlan l'nagā'-i.

101.

Ā'gua Skí'lsîs l'nagā'-i ^əai'ya gagō'das hō.

Here Skí'lsîs's town lies.

DAñ gua gū'la dō'na-i (repeated four times).

You ? think it younger
good brother?

Here lies Skí'lsîs's town.

Are you pleased with it, younger brother? ¹

Battle-Song sung in Tsimshian.

102.²

[Sung around the head of an enemy raised upon a pole.]

You Tsimshian people are foolish. Are you like coppers? ³

¹ The "younger brother" is perhaps a captive or an opponent in battle.

² I was able to obtain only the translation of this song.

³ Because they were fearless in battle.

Battle-Song of Women.

103.

[Song by women during the absence of their husbands
with a war-party.]

Sk!A'ga-o t!a'ēt qō'nagañ.

Sk!A'gao, this killed many people.
one

Sk!A'gao killed (and enslaved) many people.

Song used by All Families in making Peace
(Ga lā' s^ea'lañā-i).

104.

Yêl dī tādā's lū q!e'nañ dī u'nsatsgaiya'ndō.

Raven me ate if myself I would not know.

Ao lîsînōt daga'ñ ł sū'g.

Now first time for myself I am singing.

If Raven had eaten me,¹ I would not know myself.
Now for the first time I am singing to myself.

Song used by the ^eao slān l'nagā'-i in making Peace.

105.

Xā'la gwai'yē gō'łgał q!ē'aosgiên.

Haidas' island green has become.

The island of the Haida has become green (i. e. the hats
have appeared as when spring comes and the foliage
turns green.)

¹ "Being eaten by Raven" seems to mean being killed in war.

Songs of Derision.

[Songs of this kind were largely in Tsimshian. The following is a translation of one of them, used in making fun of a poor man who pretended that he was a chief.]

106.

Laugh at the chief! for, although he is a chief, he has
no rattle in his hand.

TSIMSHIAN TEXTS

(New Series)

By FRANZ BOAS.

INTRODUCTION.

THE following texts in the Tsimshian dialect of the Tsimshian language were written down by Mr. Henry W. Tate, a full-blood Indian of Port Simpson, British Columbia, in Tsimshian, with interlinear translation, according to the alphabet adopted by Bishop Ridley in his Tsimshian translations of the Gospel (published by The Society for Promoting Christian Knowledge). This material was revised by me, with the assistance of Mr. Archie Dundas, a full-blood Tsimshian from New Metlakatla, Alaska. Apparently some slight differences in dialect have developed between the Tsimshian of the older people who staid in British Columbia, and the younger generation who migrated to Alaska. The phonetics, as given here, are those of Archie Dundas.

The following alphabet has been used to represent the sounds of the Tsimshian.

- a* short *a* with a strong leaning towards *é*, which depends largely upon the following consonant. Before *m*, *n*, *w*, the *a* is fairly pure. Before *l*, *t*, *k*, it is almost *é*.
- ā* long sound, always pronounced with retracted lips, and therefore more like *ǣ*.
- b* } . . . distinctly sonant, but more strongly articulated than in English.
- d* }
- E* obscure weak *e*, as in *flower*.
- ě* *e* with glide towards *i*.
- g* distinctly sonant, anterior palatal, with affricative glide towards *y*, more strongly articulated than English *g*.
- g* distinctly sonant, middle palatal, like English *g* in *good*, but more strongly articulated.
- g* the same, velar.
- h* as in English.
- i*, *ī* continental *i*.
- ī* open *i*, as in *hill*.

- ḳ, kʹ* . . . surd and fortis of *g*.
k, kʹ . . . surd and fortis of *g*.
q, qʹ . . . surd and fortis of *g*.
l sonant *l*, with full glottal articulation and long continued.
ll the same, with great stress of articulation.
m as in English.
mʹ the same, with great stress of articulation.
n with fuller glottal articulation than in English.
nʹ the same, with great stress of articulation.
o, ȯ as in *note*, short and long.
ó like *o* in German *voll*.
á like *aw* in *law*.
p, pʹ surd and fortis of *b*.
r a very weak, strongly sonant middle palatal trill.
s the tip of the tongue is turned up and touches the palate just behind the alveoli. The teeth are closed, and the air escapes laterally. The sound effect is intermediate between *s* and *sh*.
t, tʹ surd and fortis of *d*.
u, ū like *oo* in *root*.
w as in English, but more strongly sonant.
wʹ the same, with greater stress of articulation.
x velar aspirate, like *ch* in German *Bach*.
y as in *year*, but more strongly sonant, with full breath.
yʹ the same, with greater stress of articulation.
dz, ts, tsʹ affricative sonant, surd, and fortis, with purer *s* sound than the *s* described before.
° indicates parasitic vowels which accompany some short and all long vowels. These are glottal stops with the weakened timbre of the preceding vowels. *ā°*, for instance, sounds almost like *āA* (where *A* indicates a very weak *a*), *á°* like *áA*, *ī°* like *īI*, *e°* like *ēI*. After short vowels, the sound resembles the simple glottal stop.
- connects proclitics and stems.
= indicates typographic division.

In the following texts the grammatical forms given by Archie Dundas have been given preference over those of Mr. Tate, who tends to substitute the forms peculiar to direct discourse for those characteristic of indirect discourse.

Thus, he writes, —

lukdī'det dīl lġū'°lġedit (instead of lukdī'dagA dīl lġū'°lġetga°) she and her daughter were hungry (p. 72, lines 1 and 2).

nâ'⁰kē hanā'⁰x a ǵalgâ'lxdet deda ne-wī-la'kdēt (instead of nâ'⁰kē hanā'⁰xga⁰ a ǵalgâ'lx gesge ne-wī-la'ktga⁰) the woman lay with her back to the great fire (p. 72, line 18).

ada ɭat sagait-dâ'det da dem dô'xdet (instead of ada ɭat sagait-dâ'ga⁰ asge demt dô'xtga⁰) then, when she gathered them in order to take them (p. 74, lines 4 and 5).

It is in accord with this tendency that he omits very often the terminal *-ga⁰* indicating absence, which Dundas uses regularly. The same tendency may be observed in the texts dictated to me by Matthias, a native of Old Metlakatla in 1886, and printed in A. C. von der Schulenburg's *Grammar*;¹ while a text dictated to me by Mrs. Morison, a native of Port Simpson, which may be found at the same place,² does not show the same tendency. Examples taken from Mr. Tate's manuscript are: —

Ada ɭa dem kse'ret (instead of kse'retga⁰) when she went out (p. 72, line 27).
da g'ik yā'⁰ hanā'⁰x (instead of hanā'⁰xga⁰) then the woman went again (p. 74, line 16).

In other cases Mr. Tate uses the indicative where Dundas prefers the subjunctive.

ǵaksta! wā'⁰ga wī-mexmē'⁰ (instead of ǵakstat wā'⁰sga wī-mexmē'⁰) behold! he found a large grouse (p. 74, line 13).

wula wā'lga wula wula-dza'bedet (instead of wula wā'lsga) thus did the hunters.

He also often omits the possessive *-t* of the third person, and the demonstrative terminal *-t*.

In the written texts, inaccuracies of construction creep in easily. I should have preferred a revision of the texts with Mr. Tate, but this was not feasible.

I published a text with interlinear translation and grammatical notes in the "*Zeitschrift für Ethnologie*," 1908, pp. 776–797. A grammatical sketch of the language is contained in the "*Handbook of American Languages*."³

FRANZ BOAS.

¹ Die Sprache der Zimshian Indianer, pp. 188 et seq.

² Ibid., pp. 183 et seq.

³ Bulletin 40 of the Bureau of American Ethnology.

1. Adā'ogam Asdi-wā'l
lîg'i Lli-ne-newā'dem lax-dā'u.

Wāi, ła gwā'ntgesge wi-lē'ksem de'rem laā'xdaga⁰
a'sge ne-g'a'desge Ksia'n, ada dī-hô'ksGESge klâ'ltga sîg'i=
demnā'xga⁰ a'sga spagait-derem laā'gam g'a'tga⁰ dīt lġū'⁰=
lġem hanā'xtga⁰, gu na'ksGESge klâ'ltga ne-g'a'desge ks-
5 gig-ā'nitga gal-ts!a'pga⁰. Ada Al tlā's nā't gesge ne-lep-
gal-ts!a'ptga⁰ ge'sge G'its!elā'serga⁰. Ks-g'aadzētga gal-
ts!a'pga, nīn!l'sga ła wi-lē'ksem gwā'ntgesga derem laā'x=
deGESge gal-ts!apts!a'pga⁰.

Ada ła dza'ksge na'ksge sîg'idemnā'xga⁰, ada ła g'ik
10 dē-dza'ksge na'ksge lġū'ltġem hanā'xtga⁰ asge derem
laā'gatge gan de'retga⁰ asge wul g'ap-wi-lē'ksem derem
laā'xGESge wul-dzEXdzô'xga⁰; gan-hē'lde de'redet.

Ada ła klē'reltge sa'ga da lep-g'ileks-dedā'lxge sîg'i=
demnā'xga⁰ asga ła wul k^udī'tge, gan-hā'utga⁰: “Ē ā'plEXdī
15 ā ndZE ła txal-wā'sde lġū'ltġida⁰.” Ada dī-ha'usga lġū'ltġem
hanā'xtga⁰: “Ē ā'plEXdī ā ndZE ła txal-wā'sde nā'i, dze ła
g'isi-yā'i ā ndZA ła gâ'lt awā't, ada ndem ga'be ne-wunā'yat,
ada dem ts!ā'yūt.”

(Wāi, dī wula ô'kse derem laā'xdet g'i-klâ'lt q!ayîm
20 gâ'msem wul gwā'ntgedet da sem-ts!er gwa'tget. Nīn!l't'
în lu-q!a'gan txanlī g'at gan-de'ret.)

Gan ła klē'relde sat, da wul haldem-bā'sga sîg'idem=
nā'xget a dem wula gâ' awā' lġū'ltġem hanā'xdet ā
lax-da'uga⁰. Wati-txas-nī'sa da dī-haldem-bā'sge suplā'sem
25 hanā'xga⁰ asge dem dīt gô'sge awā's nā'tga⁰. Gan-dī-
yā't gesge lax-dā'uga⁰.

Ada wul txal-nde-wutwā'det GESga n-lu-spa'gasge gū'=

1. The Story of Asdi-wā'l;¹
or, The Meeting on the Ice.

Well, when a great famine reached [touched] the people of the Skeena, then a chieftainess was also among the starving people, and a young woman who had married a man of a town way up the river. Her mother, however, was in her own village at Canyon. That town is way down the river, that was when the great famine reached [touched] the villages.

Then the husband of the chieftainess died, and the husband of the young woman also died of starvation, for the starvation in the villages was really great: therefore many died.

Then one day the chieftainess talked to herself when she was hungry: therefore she said, "I remember when I used to meet my daughter." Then the young woman also said, "I remember (think) when I meet my mother when I go down the river, when I go near her, then I shall eat food, then I shall have enough to eat."

(Well, the famine struck [the people] every year in the winter, when it was very cold. It was that which cleared off all the people: therefore they died.)

Therefore one day the chieftainess arose to go on the ice to the young woman. On the same day the young woman also arose to go also to her mother. Therefore she also went on the ice.

Then they met between the two towns on the ice.

¹ This name is also pronounced Asi-wā'l.

plēltge ɣalts!apts!a'pga⁰ asge lax-da'uga⁰. Sem-mela-luk=
 dī'daga dīl ɣgū'⁰ɣgetga⁰. A'ɣge sge'rel dēm ga'bet. Mela-
 ts!ens-de'ret dīs nā'⁰tga⁰. Ada wul wa'ndet a bā'⁰kdet at
 ā'u ne-gan-nī'neksgētgā⁰ guda de'redesde wul de'rem
 5 laā'xdegā⁰.

Ēā na'ga ha'ut, a'da wul laxlē'⁰xgedet ā nebā'⁰ketga⁰.
 Ada wul dzagam-wā'ls ge'sge dem dzōxt ge'sge ne-miā'nsga
 wī-gā'nga⁰. Ada wul k!u!-yā'⁰sge sup!a'sem hanā'⁰xga⁰.
 Adat wā'⁰sge¹ klē'reltge lō'gōm ɣ'alā'msdegā⁰. Ada dit
 10 g'ins nō'⁰t ge'sge ne-stā' lō'gōm-ɣ'alā'msdegā⁰. Ada dit
 lep-ga'psge ne-stā'tga⁰.

Adat wul dza'psga ɣgu-wā'lp la'xsgā⁰. Ada wul hiyā'ksga
 tɣi'ntga⁰ asge dem lu-la'kt gesge ɣgu-ts!em-wā'lp la'xsge
 dze ɣa lā'ɣgetga⁰. Ada ne-ɣā'ga dem lā'ɣgetga⁰, adat wul
 15 wī-se-gwa'lge la'ktga⁰ a dem wul le'mgem lā'⁰ɣgetga⁰. Ada
 dem ama wul laxst!ā'egatga⁰. Ne-stā'⁰ n-la'ktge wul dī-
 nā'⁰ke wī-lē'⁰ksetga⁰ ā ɣā'lext; ada ne-ɣik nestā'⁰de wul
 dī-nā'⁰ke ɣgu-yā'⁰ksem hanā'⁰xga⁰ a ɣalɣā'lx gesge ne-wī-
 la'ktga⁰.

20 Ada ɣa se'relksge ā'⁰tgega⁰ da ts!i'⁰nge ɣa't ge'sge
 awā'⁰sge ɣgu-yā'⁰ksem hanā'⁰xga⁰. Ada ɣun-iā'⁰t ge'sge
 wul-nā'⁰ketge, adat sela-nā'⁰ketga⁰. Ā'ɣget sa'⁰ltge wī-lē'⁰=
 ksetga⁰. Da sem-ɣanlā'⁰kga⁰ da ɣinē'⁰tgege su-p!ā'sem
 y!ū'⁰tga⁰, ada wul dā'ultga⁰. Da wul dī-na-nī'⁰detga⁰ asge
 25 ɣa dem ts!a'k'asge n-la'ktga⁰.

Ada wul ɣik haldem-bā'⁰sge ɣgu-yā'⁰ksem hanā'⁰xga⁰
 asge dem se-mā'⁰stga⁰. Ada ɣa dem kse'retga⁰, da n!ax=
 n!ō'itge wul a'lg'ixsge Hats!enā'⁰stege wā'⁰tge. (Hō'ig'igatge
 ɣilag'ā'⁰ga⁰, am ā'ɣge nin!i'⁰tga⁰. Līg'i-tnā'⁰t in n!axn!ō'
 30 wul a'lg'igā Hats!enā'⁰sga⁰, ada seɣausē'at a līg'i-ɣā'
 hasa'xtga⁰. Nin!i' ɣant se-wā'⁰de ts!ū'⁰ts!e gwa⁰ a! Ha-
 ts!enā'⁰stt.)

Ada wula kse'resga ɣgu-yā'⁰ksem hanā'⁰xga⁰ asge dem

¹ Tate has ge'rel ("to pick") instead of wā' ("to find").

They were both very hungry, (she) and her daughter. There was nothing to eat. Both were left (alone) by death, (she) and her mother. Then they sat down and wailed and wept because of their husbands, who had died of starvation.

When they had cried for some time, they stopped wailing. Then they went ashore to make a camp at the foot of a large tree. Then the young woman went about. Then she found one rotten hawberry. Then she gave to her mother one half of the rotten hawberry, and she herself ate (the other) half.

Then she made a small house of branches, and they began to drill fire to make a fire in a small house of branches, where they lay down. Before they lay down, they made a great fire to lie down warmly. Then they slept well. On one side of the fire the old woman, on her part, lay down with her back to the fire; and on (the other) side the little noble woman, on her part, lay down; they were with their backs towards the fire.

When it was midnight, a man entered (and went) to the little noble woman. He went to her and lay down, and they lay down together. The old woman did not notice it. Early in the morning, the young man arose and went out. Then they, on their part, saw that their fire was about to be extinguished.

Then the young noble woman arose again (and went) to get bark. When she went out, she heard the one sing whose name is Hats!Enā's. (It is like a robin, but it is not he. When somebody hears Hats!Enā's speak, he has good luck with whatever he wishes. That is the reason why the name of that bird is Hats!Enā's ["Good Luck"]).

Then the young noble woman went out to gather bark.

se-mā⁰stga⁰. Ada wul gun-iā⁰t ge'sge wul ba'tsgesga wī-lôgôm sâ⁰menga⁰. Adat gā⁰ wī-na'gem gan a dem ha-se-g'a'lem mā⁰stga⁰. Ła hi-yā⁰gut sa-g'îg'a'ige mā⁰set, ła g'îk tgi-k'îe'l¹ ne-mā⁰se wī-sa⁰menga⁰. Ada łať sagait-
 5 dô'gatga^{0 2} a'sge demt dô'xtga⁰, gaksta-tnā⁰ t wā⁰ lgu-da'sx ge'sge spagait-mā⁰sga⁰. Ada wul lu-ya'ltget ge'sga ne-lgu-wā'lbet la'xstge a'sge lu-ā'msge gā⁰tga⁰. Ada wul wī-se-la'ksetga⁰. Adat yā⁰desge lgu-da'sxga⁰. Adat ga'=betga⁰; txal-ā'dzegat a k!e'relde sa as dep nī⁰tga⁰.

10 Da ła g'îk ganlā⁰kga⁰, da g'îk wult gā⁰ ne-sī wul se-mā⁰stga⁰. Adat g'îk gā⁰ wī-na'gem ha-g'îl-mā⁰stga^{0 3}. Ada g'îk wul tgi-k'îe'l¹ mā⁰set. Ada wul g'îkt sagait-dô'xtga⁰. Gakstat g'îk wā⁰sga wī-mexmē⁰ ge'sge spagait-ne-se-mā⁰stga⁰; a lgesge'rem lu-ya'ltgetga⁰. Adat g'îk
 15 yā⁰de; txal-ā'dzagades nī⁰tga⁰, a k!e'relde sa'ga⁰.

G'îk ganlā⁰get, da wul g'îk yā⁰ lgu-yā⁰ksem hanā⁰xga⁰; adat g'îk gā⁰sge ne-miā'nsge wī-sa⁰menge sī-wul se-mā⁰stga⁰. Adat g'îk gā⁰ wī-na'gem gan at sa-g'îl-g'a'ige mā⁰set. Ada g'îk tgi-k'îe'l¹ mā⁰set; ada g'îk wult sagait-
 20 dā⁰tga⁰. Adat g'îk wā⁰ wī-lē⁰ksem a'utaga⁰; adat wul y!aga-gā⁰tga⁰; adat k'îlnā'mtges nā⁰t. Adat gā⁰det nā⁰otge wī-ā'utaga⁰. Adat lli-mā⁰lge txal-ā'dzegas dep nī⁰t a gū⁰p!elde sat.

G'îk ganlā⁰k adat g'îk⁴ gā⁰osge dem se-mā⁰stga⁰.
 25 Adat g'îk wā⁰sge wī-sts!ā⁰l ge'sge spagait-mā⁰sga⁰. Adat y!aga-gā⁰tga⁰; adat k'îlnā'mtges nā⁰tga⁰. Adat lū'nagatget nā⁰tga ne-sa'mîsge sts!ā⁰lga⁰.

G'îk ganlā⁰k da g'îk wul yā⁰tga⁰ a'sge se-mā⁰stga⁰. Adat wā⁰sge wī-ma'ti ge'sga spagait-mā⁰sga⁰. Ada wult

¹ Tate has ła ("to stretch") instead of tgi-k'îe'l ("fell down").

² Tate has dā ("to put down") instead of dôg ("to take").

Then she went to the place where a large rotten spruce-tree was standing. She took a very long stick as a means of breaking off the bark. When she began to break off the bark, the bark of the great spruce-tree fell down. Then when she gathered up [among what she was going to gather up], behold! she found a little squirrel among the bark. Then she returned to her little house of branches, being of good heart. Then she made a large fire. Then she roasted the little squirrel. Then they ate it; it was enough for one day for them.

When it was morning again, she went again to the place where she had been before to get bark. She took again a very long means of breaking off bark. Then the bark fell down again. Then she gathered it up again. Behold! she found [again] a large grouse among the bark that she was gathering. She returned happy. Then she roasted it also; it was enough for them for one day.

It was morning again, and the little noble woman went again; she went again to the foot of the large spruce-tree where she had been before to gather bark. Again she took a very long stick to break off the bark. The bark fell down again, and she put it together again. Then she found a large porcupine. She took it down and gave it to her mother. Then her mother took the large porcupine. Then she burnt it over, and it was enough for them for two days.

It was morning again, and she went again to gather bark. Then she found a large beaver among the bark. She took it down and gave it to her mother. Then her mother dried the meat of the beaver.

It was morning again, and she went again to get bark. Then she found a large mountain-goat among the bark.

³ Tate has *na-ha-sa-g'it̃em mā'⁰stga⁰*.

⁴ The form *ada g'ikt* is also correct.

hū⁰tges nā⁰tga⁰ asge demt ħemâ⁰mtga⁰, dat wul y!aga-gā⁰sge wī-mā⁰tiga⁰. Adat wul txal-ya⁰nsge se-wā⁰lp la⁰xstga⁰ a⁰sge dem lū⁰nksensge sa⁰mim mā⁰tiga⁰.

G⁰ik k!ē⁰relde ganlā⁰kga⁰, da g⁰ik wul yā⁰t ge⁰sga dem
 5 se-mā⁰stga⁰. Adat g⁰ik sa-g⁰īg⁰a⁰īgesge mā⁰sga⁰. Ada
 g⁰ik tgi-k⁰īē⁰lsge ne-mā⁰sge wī-sa⁰menga⁰. Sem-nī⁰dzetge
 wul tgi-txal-hō⁰ksgesge wī-ō⁰lga⁰. Adat g⁰ik hū⁰tges
 nā⁰tga⁰ a⁰sge demt ħemâ⁰mtga⁰. Ada wult y!aga-gā⁰sga
 wī-ō⁰lga⁰ a⁰sge awā⁰sge ne-wā⁰lbga⁰. Ada wult g⁰ik aks-
 10 ya⁰nsge ne-wā⁰lbtga⁰ a⁰sge dem wā⁰lp lū⁰nk!esgem sa⁰mitga⁰.

G⁰ik ganlā⁰kga⁰, da g⁰ik wul yā⁰t ge⁰sga ne-wul sī-se-
 mā⁰stga⁰. Adat g⁰ik wā⁰sge wī-medi⁰kga⁰. Adat g⁰ik
 hū⁰tges nā⁰tga⁰ a gun-ħemâ⁰mtget a wul ġu⁰ksentge demt
 ħā⁰lsge wī-lē⁰ksem medi⁰kga⁰. Ada g⁰ik semgal wī-yē⁰tga⁰.
 15 Gan ħat wula bā⁰lga⁰. Adat am-y!aga-dō⁰xsga ne-sa⁰mitga⁰.
 Ada lu⁰-dzaga-hō⁰ltgesge ne-wā⁰lbt ā lū⁰nk¹ sa⁰mitga⁰.

Ada txanlī⁰ ganlā⁰get negā⁰ga dem yā⁰ se-mā⁰set, ħat
 g⁰ik n!axn!ō⁰ wul a⁰lg⁰īxsge Hats!enā⁰s ge⁰sge ne-ts!uwā⁰nsge
 wī-lō⁰gōm sa⁰menga⁰. G⁰ik k!ē⁰reltge ganlā⁰kga⁰, ada
 20 g⁰ik bax-iā⁰sge dem se-mā⁰setga⁰; adat g⁰ik wā⁰sga wī-
 wudzi⁰ga⁰. Ada ħa ne-ġā⁰ga demt hū⁰tges nā⁰tga⁰, da
 n!axn!ō⁰ide wul gun-yā⁰ g⁰at ge⁰sge hak!ā⁰tga⁰, ġana sa-
 tgu-ya⁰ltgetga⁰. Ģakstatnā⁰h! ama p!a⁰sem su-p!a⁰sem y!ū⁰ta
 gun-ħē⁰tget ge⁰sga hak!ā⁰tga⁰. Sem-sa-bā⁰sga⁰.

25 Adat ge⁰redaxtge ama su-p!a⁰sem y!ū⁰taga⁰: “Ģā⁰ wā⁰ni
 ya gwa⁰?” Ada ha⁰usga hanā⁰x ges nī⁰tga⁰: “Ē, nexnō⁰x,
 ħiā⁰gwa se-mā⁰su ya⁰ gwa⁰. Ninlī⁰ ne-wul wā⁰ ya⁰ts!esget
 ā txanlī⁰ ganlā⁰get. Ada se-mā⁰su.” Adat sta-dī-yā⁰tge
 su-p!a⁰sem y!ū⁰taget ge⁰redexsge su-p!a⁰sem hanā⁰xga⁰:
 30 “A⁰l me wulā⁰idi gu wul amiā⁰ txanlī⁰ ya⁰ts!esga⁰ wa⁰yîn?”

¹ The form lū⁰ngem is also correct.

She called to her mother to help her, and they took down the large mountain-goat. Then they increased (the size) of the house they had made of branches to dry the meat of the mountain-goat.

It was morning again, and she went again to gather bark. Then she broke off again the bark. The bark of the large spruce-tree fell down again. Verily, she saw a large black bear (falling) down with it. Again she called to her mother to help her. Then they took the large black bear down to their house. Then they increased again (the size) of their house for [a house for] drying meat.

It was morning again, and she went again to the place where she had been before to gather bark. Then she found a large grizzly bear. Again she called her mother to come and [towards] help her, because she could not move the large grizzly bear. It was very fat. Therefore they cut it up [spread it]. Then they just took down the meat. Then their house was full [inside across] of dried meat.

Every morning before she went to gather bark, she heard [again] Hats!Enā's speak on the top of the large rotten spruce-tree. One morning she went up again to gather bark. Then she found a large caribou. Before she was about to call her mother, she heard a man going up to her from behind: therefore she suddenly turned around. Behold! a handsome young man stood near, behind her. All of a sudden she was much afraid.

Then the handsome young man asked her, "What are you doing here?" Then the woman said to him, "O supernatural one! I (am beginning to) gather bark here. That is where I find animals every morning. Then I gather bark." Then the young man continued, and questioned the young woman: "Do you not know whence all the animals come that you have found?" Then the woman

Ada ha'usge hanā'⁰xga⁰: "Ā'yint." Ada wul ha'usge su-
 pla'sem y!ū'⁰ta ge'sge hanā'⁰xga⁰: "T ne'riut' in klilk·līna'm
 ya'ts!esge da gwan, gu lā' wula wutwā'⁰yīn da sese-mā'⁰sen.
 Adat g'ik nī'⁰da na-ts!ī'⁰n desde hī-wō'⁰gasem da wul
 5 dzō'⁰xsemt." Nin!ī'⁰sge wul lu-q!ā'⁰ge gā'⁰tsge lgu-yā'⁰ksem
 hanā'⁰xga⁰.

Ada wul k!wā'⁰dem!getga⁰. Ada ha'utga⁰: "Ndô⁶ ma'-
 lē⁶s nō'⁰n ā hasa'gau de n dem y!agai-na'ksgen." Ada
 wul ā'⁰sgesge su-pla'sem y!ū'⁰taga⁰ a'sge txanlī'sge gā'⁰ ge
 10 dem āmt ge'sge hanā'⁰xga⁰. Ada lā ga'udisge ha'utga⁰,
 da wul sa-dzī'⁰eptga⁰. Ada a'l wul bax-gō'it!eks nā'⁰t
 ge'sge wul huwā'ltga⁰ asge lā' wul k!wa'⁰t!estga⁰. Adat
 ge'redaxtget nō'⁰tga⁰: "Gā' gan-sem-ā'yu-want?" Ada wult
 plīā'⁰retga⁰ su-pla'sem hanā'⁰x get nā'⁰tga⁰ a'sge wu'la gun-
 15 nē'⁰s gesge ama pla'sem y!ū'⁰ta ges nī'⁰tga⁰. "Adat ma'le
 deda klā'ī," da'ya ges nā'⁰tga⁰; "T nē'⁰tget' in klilk·līna'm
 txanlī' ya'ts!esge wutwā'yut ā txanlī ganlā'⁰ge da sese-
 mā'⁰sut. Adat g'ik gun-ma'le y!agai-hasa'x^{de} demt na'ksgu
 amī'm dza anā'⁰xt. Ada lā g'ik ga'odi ā'⁰sget a dem
 20 ama wula wā'lem dīl g'ap-txanlī' gā'⁰ demt wul lēmā'm.
 Ada hī ga'odi ha'udi ya gwa⁰ da wula sa-dzī'⁰ptga⁰."

Ada wult anā'⁰xdet nā'⁰tga⁰; gan-lat hī-anā'⁰xdet nā'⁰t
 da sa-n!axn!ō'ide wul al'a'lg'ixsge Hats!enā'set a'sge ne-lax-
 ts!uwā'nsge wī-lō'gôm ga'nga⁰; nin!ī'⁰ sī-wul se-mā'⁰stge
 25 ne-miā'⁰ntga⁰. Adat tgi-k^uhe'lsge t!epxā'⁰detge wut!a-me-
 dī'kga⁰, dīl t!epxā'⁰detge ô'lga⁰, dīl t!epxā'⁰detge wut!a-
 ma'tige tgi-amiā'⁰t ge'sge wī-lax-lō'gôm sa'⁰minga⁰. Ada
 g'ik sa-hē'⁰tgesga su-pla'sem y!ū'⁰taga⁰. Ada sem-lu-ā'msge
 gā'⁰ts nā'⁰sga⁰ lguwā'lksem hanā'⁰xga⁰, da wulat y!aga-ks-
 30 du'⁰ltge hanā'naxge su-pla'sem y!ū'⁰taga⁰. Ada wult na'ks-
 gesge lguwā'lksem hanā'⁰xga⁰, dat wulat y!aga-dō'xtge su-
 pla'sem y!ū'⁰tage ne-ya'ts!eskset.

said, "No." Then the young man said to the woman, "I am the one who has given to you the animals that you always find among the bark that you are gathering, and I am [he is] also the one who entered (your house) when you were beginning to sleep in your camp." That was when the young noble woman was glad [hollow in her heart].

Then she was pregnant. He said, "Go and tell your mother that I desire to marry you." Then the young man promised every thing good to the woman. When he finished speaking, he suddenly disappeared. However, her mother came up to where she was, for she had been away [lost] for a long time. Then her mother asked her, "Why have you been away so long?" Then the young woman related to her mother that a young man had shown himself to her. "Then he told me," she said to her mother, "it was he who has given all the animals that I found every morning when I gathered [made] bark. He also asked me to say that he desires to marry me if you should agree; and he has also (finished and) promised that we shall be rich, and that he will help us with everything. When he finished speaking this, he disappeared suddenly."

Then the mother agreed; and when her mother began to agree, they suddenly heard the voice of Hats!enā's on top of the large rotten tree, — that one, where she had gone before to gather bark, at its foot. Then two large grizzly bears fell down, and two black bears, and two large mountain-goats came down from the top of the large rotten spruce-tree. Then the young man suddenly stood there again. The mother of the princess was very happy [good at heart], and the young man accompanied the women down. Then he married the princess, and the young man took down the animals.

Adat wul dza'besge gū⁰p!eltge wu!a-huwā'lpga⁰ a'sga
 dem se-lū⁰nk sa'mitga⁰. Ada ła ā'msga sga-na'kga⁰, da
 kse-laxla'xge lgu⁰lgem y!ū⁰tga⁰.¹ Ada wul pla'sge lgu=
 ā'mlgega⁰. Ada sem-gal lu-ā'm gā⁰ts negwā⁰tga⁰, gan-ła
 5 k!e'reltge sa'ga⁰ da gun-hū⁰tgetge lgu⁰lgetga⁰. Adat na
 daxda'mdesge wā⁰pxtga⁰ a'sget se'-g'a'tga⁰. Ada sem-ā'm
 gasgā'utga⁰ sem-su-pla'sem y!ū⁰tatga⁰. Negwā⁰de lguā'mlge
 gwa'it Hats!enā⁰set; nin!i' gō'it!ekset ge'sge awā⁰ hanā⁰=
 neg a'sge hī-dzō'xtga⁰. Nin!i's nī⁰de sem-ama pla'sem
 10 su-pla'sem y!ū⁰taga⁰, nin!i' Hats!enā⁰set.

Adat n!axn!ō⁰da txan!i' ne-g'a'da Ksia'n wula wā'lsge
 t!epxadō'ltge hanā⁰ng'at in² wā⁰ Hats!enā⁰set. Ada hal=
 hō'ltge ne-huwā'lp ge'sge wul leksgr'ig'a'de lū'nksem
 sa'miga⁰. Gan wī-sagait-yā⁰sge txan!i' ne-g'a'desga qlala-
 15 ksia'nga⁰ a demt g'i'sgesge lū'nksem sa'mi a awā⁰ hanā⁰=
 nagat. Ada ā'm sga-na'ktga⁰, da wul sem-ama ga-wā'ld
 a'sget wā⁰t!esge lū'nksem sa'mi ge'sge txan!i'sge wul
 dzexdzō'x ge'sga tgu-kdū⁰ntga⁰. De'rem laā'gatge gant
 g'i'ksge sa'miga⁰.

20 Ada ne-qā'ga dem gā'it!eksge ga-de'rem laā'gat a dem
 wā⁰t; ada wult k!līnā'msge Hats!enā⁰sde ge'sge lgu⁰lgetga⁰
 — a'sde ła ga'odisde net sa'k!eda⁰; ada ła su-pla'stga⁰ —
 k!līnā'mde na-ha-kda'kt, dīl txa⁰psxande nehawā'ltga⁰, dīl
 q!a⁰dem t!ō⁰tsgega, dīl qā'itga⁰, dīl q!ā⁰tga⁰, dīl gō'kga⁰,
 25 gan! gus-sga'nem wul wā⁰sga⁰. Nin!i'sge k!līnk!līnā'mt
 ge'sge lgu⁰lgem y!ū⁰tatga⁰. Ada wult ya⁰lēmxtga⁰: "Līg-i-
 nda' dem wul hā⁰xgen, a spagait-wul tlā⁰xlget, ła dem
 g'ik gō'it!eksu ā n dem lēmā'ment; ada dem g'ik klā-gat-
 ga'dendat' in lebā'lxsent." Ada ła ga'udi ha'udi ya³ gwa⁰.
 30 At dedā'lga lgu⁰lgem y!ū⁰tga⁰. Ada wul sa-dzī⁰ptga⁰.
 Ā'lge g'ikt nī⁰stga⁰.

Ada al gaks wul de-txal-yā⁰ gatgō'it!ekset' in huwā⁰t!e
 txan!i' līg-i-wā'lga⁰. Ada wul dza'ksge wi-lē⁰ksetga⁰. Nī'

¹ The form y!ū⁰tatga⁰ is also correct.

Then they built [made] two large houses to dry the meat. After a good while a boy was born. Then the child grew up. His father was very glad: therefore one day he called his child to himself. Then he took hold of his forehead and pulled it. Then the young man was of good size. The father of the child was this Hats!Enā's, — that one who came to the women at their camp. That one was a handsome young man, that Hats!Enā's.

Then all the people of the Skeena heard what the two women were doing who had found Hats!Enā's. Their house was full of all kinds of dry meat. Therefore all the people up the Skeena assembled to buy dry meat from the women: and (after) some time, [then] they were very rich from trading dry meat with all the villages all around. There was a famine: therefore they bought meat.

Before the starving people came to trade, Hats!Enā's gave to his son — after he had finished pulling him, and when he had become a young man — he gave him his bow and four arrows and a lance and a hat and a cane and a basket and a bark rain-coat. That is what he gave to his son. Then he gave him advice. "Whenever you get into difficulty or among dangers, I shall come to help you, and you shall be stronger than your enemies." Then he stopped speaking here. He talked to his son. Then he suddenly disappeared, and they did not see him again.

Behold! however, it increased (the number of those) who came to trade all kinds of things. Then the old

² Also correct without in.

³ Or ā gwa⁰.

gana wi-lē'ksem yā⁰ksgē lguā'lksegēm hanā⁰xga⁰ At sagait-
 wā⁰ txanlī' leks-g'ig'a'dem gal-tslēpts!a'pga⁰. Adat wul
 ē⁰tgesge ne-wā⁰ lgu⁰lgetga⁰. Asdi-wā'l ne-lā k'līla'ms¹
 negwā⁰t a dem wā⁰di yā'gwa⁰. Ada sem-gal huk-k^uda'kt;
 5 ada wula dzapt a ya'tslēsgēm gīl-hau'liga⁰. Ada txanlī'
 ya'tslēsgēm gīl-hau'lit dīl txanlī' wul leks-g'ig'a'da ts!ū⁰ts!et
 in wulā'i wula dza'ptga⁰. Adat wul lū-di-ya'ltgetget nā⁰t
 a awā⁰ wulwulā'isget a Gits!alā'sert, na stū⁰lde lgu⁰lgem
 y!ū⁰tga⁰. Adat g'ik wulā'ida txanlī' g'a'dasge wula dza'psga
 10 lgwā'lksekga⁰; adat hidū⁰ nde txanlī' wul dzô'gat g'ik
 di-ha'u ya'tslēsgēt.

Gan-ła klē'relde sa ge'sge ła gā⁰msemsga⁰ ła g'ik
 ba'lsge da'uga⁰, da na-bā⁰ge mes-ô'la ge'sge ks-gi-g-ā⁰nitge
 qal-tslā'pga⁰. Ada wul g'isi-yā⁰t ge'sge lax-dā'uga⁰. Adat
 15 hiā⁰ketge na-huk-ga-se-wulī⁰nsget ge'sge lū-ks-g-i-g-ā⁰nitga⁰.
 Ada qlayīm g'isg'ī⁰st a demt gū⁰t. Ada g'ik k^ulnā'ngasge
 ne-gag'ā'dem t!ū⁰tsgetga⁰. Ada ste-g'isi-yā⁰sge mes-ô'лага⁰.

Ninlī' ła g'ikt wā⁰da mes-ô'la g'ik klē'relde n-dzô'xga⁰.
 Ada g'ik wul uks-qa'odisge ne-ga-wula dza'ptga⁰ a'sga
 20 demt sa-k'!a'!-dza'gutga⁰. Ada g'ik na-bā⁰tet a klē'relde
 wul dzô'gat. Ada g'ik uks-qa'odi ne-ga-wula dza'pt ā
 demt' in dza'gudet, da lgu'ksent; a'lge da-a'xlge! demt
 gu⁰t, da wula ste-g'isi-yā⁰sge wī-mes-ô'la ge'sge g'isi-
 ksia'nga⁰ a'sge lax-dā'uga⁰ a wagait-g'a⁰dzet. Adat g'ap-
 25 yā⁰kede txanlī' ga-wula dza'bet amiā⁰ deda qal-tslēpts!a'bet.

Da di-lī-wā⁰sge wī-mes-ô'lage qal-tslā'pge wul t!ā⁰s
 Asdi-wā'lga⁰. Da wul ayā⁰ksetga⁰, at hô'i ne-gus-lig-i-
 yā⁰tga⁰. Adat gā⁰t nta-hawā'l, dīl sgan-t!ū⁰tsget, ha-
 kda'k, dīl hawā'l, gā'it, sgan, ada lgu-gô'get. Lu-lā⁰lde
 30 n-nā⁰t. Ada wul di-bā⁰t at hiyā⁰kedet. Wadi-wul gri-
 pā'ige ts!ū⁰tsga⁰. Ada al dī-wul sem-alu-bā⁰sge wī-mes-

¹ Or k'līna'ms.

(woman) died. Therefore the princess gave a great pot-latch, and called together all the different villages. Then she called the name of her son. Asdi-wā'l was what the father gave him to be his name. He was a great hunter, and he hunted the animals of the woods. He knew how to hunt all the animals of the woods and all kinds of birds. Then his mother, on her part, returned to her relatives at Canyon, and her son accompanied her. All the people knew that the prince was a great hunter; and his fame was all over the world, and the animals also knew him.

One day in winter, when the ice was spread out again, a white bear ran out of the woods in front of the town. Then it went down the river on the ice. Then the hunters along the upper course of the river pursued it; but they missed it when they shot at it, and their lances broke, and the white bear continued going down the river.

It was then, when the white bear came to another village, that the hunters went out again to try to kill it. Again it ran out of the woods at a camp. Again the hunters went out to kill it, but they could not do it; they were unable to hit it, and the white bear continued to go down the Skeena River on the ice. Then all the hunters from the villages really pursued it.

Then the white bear also reached the town in which Asdi-wā'l lived. Then he got ready, and put on his hunting-apparel. He took his quiver and his lance, bow and arrows, hat, mat, and his little basket. He put on his snowshoes. Then he, on his part, ran in pursuit, as though a bird were flying. However, the great white

ô'лага⁰. Sem-g'isi-bā⁰tga⁰. Ada di-k'ul-nin!i'sget' in yā⁰=ketga⁰.

Ada ła dem sunā⁰!sge wī-mes-ô'лага⁰. Da wult men-gâ⁰sge lax-sganē⁰stga⁰. Ada k!ul-nin!i's Asdi-wā'lget' in
5 man-yā⁰getga⁰. Ada wul sa-man-a'x!gesge wī-mes-ô'лага⁰
a'sge lāx-wu'sen-yā⁰desge ne-ts!uwā'nsge wī-sganī⁰stega⁰.
Da di-k!ul-nin!i'sget' in yā⁰'getga⁰. Sa-mela-man-ax'a'x!ge
ge'sge lax-wusen-yā⁰ga⁰.

Ada ła sem-sunā⁰!sge wī-mes-ô'лага⁰, da sem-k!a'xsesge
10 mes-ô'lage n-ts!uwā'nsge wī-sganē⁰stega⁰. Da wul wī-sa-
ts!â⁰tga⁰; sa-ts!â⁰ts!extga⁰. Ada k!a-sa-kse-ax'!gesge ne-
kse-nā⁰!gesge wī-mes-ô'лага⁰. Da al sa-dzaga-dū⁰!xges
Asdi-wā'lga⁰. Adat sa-gā⁰ nA-q!ā'dem ts!ū⁰tsget dat lū-
nA-lâ⁰!t dīl ne-sgan-k!i'nt. Adat dzaga-sge'ret ge'sge
15 wī-ts!â⁰ga⁰; at dzaga-yā⁰kedet.

Ada ła k!a-a'x!get ā n-stâ ts!â⁰t; a'da wul ha'ts!eksem
g'ik dô'ga ne-sgan k!i'ndet dīl sgan t!ū⁰tsgetdet. Ada
wul g'ik sem-bā⁰tga⁰, hô'ig'igade wul g'ipā'yige ts!ū⁰ts
ge'sge spagait-ha'ga⁰. G'ī⁰dzet g'idi-gā⁰tga⁰.

20 Ada ła dem g'apt g'idi-gā⁰tga⁰, da g'ik ha'ts!eksem
k!a'xsesge mesô'лага ne-ts!uwā'nsge sganē⁰stga⁰. Ada
g'ik sa-ts!a⁰ts!esge leplâ⁰p. Ada wī-sa-ts!â⁰det. Da wult
g'ik dô'xdet Asdi-wā'l ne-ha-kda'kdet dīl nA-hawā'lt. Adat
lu-nde-lô⁰ldetga⁰. Ada wult g'ik dzaga-sge'ret ge'sge wī-
25 dzaga-ts!â⁰ga⁰. Nin!i'sge g'ik dzaga-yā⁰ketga⁰. Ța dzaga-
a'x!get, da wult g'ik dô'ga ne-hawā'lt dīl nA-ha-kda'kdet.
Ada wul ha'ts!eksem g'ik bā⁰t.

Ada łat nī⁰ wul bā⁰ mes-ô'la da gâxt, da sa-lī-wutwā'ide
wul wī-lax-ā'mt ā ne-sem-x!ep-ts!uwā'nsge n!i'sdet. Ām
30 sga-na'kdet da sa-nī⁰dzes Asdi-wā'l. Țakstatnā⁰! wī-ga-
nā⁰xsde l!i-ba'tsget ā lāx-ha-l!i-dzô'gôm. Ada nA-ba'tsge
nA-ts!uwā'nt ge'sge lax-ha'ga⁰. Țakstatnā⁰, ła men-bā⁰sge
mes-ô'la gesge t man-yā⁰kesge lax-qanā⁰xsga⁰. Da wul

bear, on its part, also ran very quickly, and it ran down the river; but he, on his part, was in close pursuit.

When the great white bear became tired, it went up the mountain. Asdi-wā'ł was in close pursuit of it, (going) up. Then the great white bear suddenly arrived on the crest [surface extending along] of the great mountain; but he, on his part, was in close pursuit. Both of them suddenly arrived on the crest (of the mountain).

Then the great white bear was very tired, and the white bear verily kicked the top of the great mountain. Then the great one suddenly split, and suddenly there was a gorge. The great white bear was suddenly on the other side for a while, and refreshed itself. Asdi-wā'ł, however, could not get across. Then he took his lance and placed it end to end with his quiver, and he laid them across the great gorge. Then he went across.

When he got across to the other side of the gorge, he took back his quiver and his lance, and he ran quickly again, like a bird flying in the air. He almost overtook it.

When he really was about to overtake it, the white bear again kicked the top of the mountain, and the rocks split again, and suddenly there was a great gorge. Then Asdi-wā'ł again took his bow and his arrows and put them end to end. Then he laid them again across the great gorge. That was again where he went across. When he got across, he took his arrows and bow and ran again.

When he saw the white bear running before him, he suddenly reached a great plain at the very end of the top of the mountain. After a good while, behold! Asdi-wā'ł suddenly saw a large ladder standing on our world. It stood on the top of the mountain (ridge) towards the sky. Behold! the white bear went up, and he followed

dī-man-bā⁰sge y!ū⁰taga⁰. Da wul sa-man-a'x!gesge mes-
 ô'lağa ge'sge ne-ts!uwā'nsge wī-qanā⁰xsga⁰, da dī-sa-men-
 a'x!ges Asdi-wā'lğa⁰. Ninlī' ła dī-man-a'x!gesge su-pl'a'sem
 y!ū⁰taga⁰ a'sge ne-ts!uwā'nsge wī-qanā⁰xsga⁰. Da t sa-l!i-
 5 wā⁰sge wī-lax-nep!ā'ğa⁰. A'mksa wī-meh⁰tgem sukiā⁰xt,
 ada txanlī' leks-g'ig'a'da medzegalā⁰t. Txanlī' mekmihô'=
 ksede t!a'let ge'sge wī-lax-nep!ā'ğa⁰. Ninlī' wul lu-spagait-
 sge'resge !guga'inage ne-spa'gatga⁰. Ninlī' lu-yā⁰kesge
 wī-mes-ô'lağa⁰.

10 Ada dit wagait-lu-yā⁰ketget Asdi-wā'lge ts!em-ğa'inaga⁰.
 Łā at lu-sğa-na'ktga⁰, ғаkste wagait-ts!elem-ba'lsge ға'ina
 ge'sge ne-txaa'xsge wī-wā'lpğa⁰. Lebagait-sğa-hē⁰tget
 ge'sge ne-se'felksge wī-lax-nep!ā'ğa⁰. Da wul sa-ts!elem-
 dā'wulsge mes-ô'lağa⁰. Ada wul dī-sa-txal-a'x!ges Asdi-
 15 wā'lğa⁰. Da wul txal-hē⁰tget ge'sge leksā'xga⁰; ts!elem-
 nī⁰tsget ge'sge !gu-wul ts!elem-q!ā'xga⁰. Ғakstatnā⁰! su-
 pl'a'sem hanā⁰gat' in yā⁰gut sa-gā⁰ na-gus-mes-ô'lat ā ła
 ға'ap-sa-ma'gatga.

Ada wult ge'redaxtge wī-sem'ā'g'itga⁰ !gū'lgem hanā⁰xt-
 20 ga⁰, a'sge ha'utga⁰: "A'yin! ne-ğan-wā'ni!, !gū'lk?" —
 "Txal-hē⁰tge da g'ilē⁰lget," da-ya'ğa su-pl'a'sem hanā⁰x-
 ga⁰. "Ne-ğan-g'ı'dze dza'gi ā sunā⁰lut." Ada wul ha'usge
 sem-ā'g'itga⁰: "Sem-ts!elem-stū⁰l!"

Ada wul ksā'xtga⁰. Adat ts!elem-gā⁰s Asdi-wā'lğa⁰.
 25 Ada alt wul gā⁰de wī-xā⁰tksesge sem'ā'g'itge ne-gus-mes-
 ô'latga⁰. Adat sa-!u!u' ō'nkseget. Ada wul ts!ek'!a!-
 ma'gad ge'sge g'i-ts!ā⁰n. Ninlī' sem-ā'g'idi⁰ gu g'a'mgem
 dzī'usdet, ninlī' ha'udi a !gū'lgem hanā⁰xt a'sge ła t!a'sge
 su-pl'a'sem y!ū⁰ta ge'sge ne-na-stā⁰sge wī-la'kga⁰. "Łgū⁰!gi,
 30 sū⁰na t!em-yā⁰n. Ada t!ā⁰n a awā' wul t!ā⁰det gu !gu-
 wā'lkse ge gwa⁰. Ada demt na'ksge." Ada wul t!em-
 yā⁰sge !guwā'lksgem hanā⁰xga⁰. Ada wult sel-t!ā⁰t ge'sge
 su-pl'a'sem y!ū⁰taga⁰.

it on the ladder. Then the man also went up. The white bear reached the top of the great ladder, and Asdi-wā'l also suddenly reached the top. That was where the young man also reached the top of the great ladder. Then he found a great prairie. It was quite green with grass, and there were all kinds of flowers. Everything sweet-smelling was on the great prairie. It was that among which the little path lay. This was the one that the great white bear followed.

Then Asdi-wā'l also followed in the path. He kept the same distance; and behold! the path led to the outside of a great house, which stood across the way in the middle of the great prairie. The white bear suddenly went in, and Asdi-wā'l also suddenly reached [against] it. He stood against the door and looked in through a little hole. Behold! it was a young woman whom he had followed, and who took off her white-bear blanket and put it really away.

Then the great chief questioned the young woman, and said, "Did you not get what you went for, child?" — "It is standing outside, behind the house," said the young woman. "I am almost dead with fatigue." Then said the chief, "Accompany him in."

Then they went out and took in Asdi-wā'l. The great slave of the chief, however, took her white-bear skin blanket and shook off the ashes. Then he took it away from the fire to the rear of the house. This chief was the Sun. That one said to the young woman while the young man was sitting down on the other side of the great fire, "My child, you may come towards the fire and sit down where this prince is sitting. He shall marry you." Then the princess went towards the fire and sat down with the young man.

Adat semgal sī⁰p!entge hanā⁰xge na'kstga⁰. Gan-ła
 lā⁰lgetga⁰, ada wul ha'usga hanā⁰x gesge na'kstga⁰:
 "Se-ā'men dze wān a wul txan!ī' gā⁰ demt wul bā⁰lden
 negwā⁰dut demt dza'gunt, a wul wī-hē⁰lde demt' in na'ksgu
 5 ɬat g'ik ya'tsdet ā⁰bu ām di-lep-nexnō'xsedet. Gan-se-
 ā'm dze wān. Āɬ me nī⁰sti gu wī-sganē⁰ste hē⁰tgedi a
 stū⁰p!elt? nī⁰ sga-bū⁰ sē⁰bem g'a'det a n-dū'bet be-bax-
 hashē⁰dzes negwā⁰du nē⁰nksgu at gun-bax-gā⁰de ma'ti a
 wī-sganē⁰sde gwa⁰; a di-ła dem man-a'xɬge g'a'det a ne-
 10 ts!uwā⁰n sgani⁰sdet, ła g'ik gwā⁰ntge xts!ē⁰m yā⁰n ɬat g'ik
 ɬekɬa'kse sganē⁰sde gwa⁰, ā n-naxnō'xsetge gan-wā⁰ltga⁰.
 Ada g'ik sa-da'uɬsge g'a'tga⁰, ada g'ik dza'ktga⁰." Nin!ī'
 gwai ha'usge ɬgwā⁰lksegem hanā⁰x ges Asdi-wā⁰l.

Da am ses'ā⁰xses Asdi-wā⁰lga⁰: "G'ilā' bā⁰sen, al dī-
 15 lep-wī-naxnā⁰nxseu," da-ya'ges na'kstga⁰. "Dze ama nī⁰=
 dzen," da g'ik ha'ts!eksem ya'gesge na'ksge⁰. "Nin!ī'
 ga'niwula wāls negwā⁰du, dadi k!uɬ-na'ksgu g'a'det." ɬat
 g'ik am-halā'g'ixdet Asdi-wā⁰lga⁰.

Nī⁰sga ła k!ē⁰reltge ganlā⁰kga⁰, ada wul a'lg'ixsge sem'=
 20 ā'g'itga⁰ a'sge ha'ut gesge ɬa'mstga⁰: "Dā⁰ɬ, me'ła hasa'=
 gau da demt bax-gā⁰de ɬa'msu ma'ti huwā⁰lde da g'il-
 hau'li, a wul ne-qlā⁰mtge sa'mim ma'ti dīɬ yē'ya ma'ti."
 Ada wul ha'usge ɬgu-wā⁰lksegem hanā⁰x ge'sge na'kstga⁰:
 "G'ilā' me dze gā⁰t! Me-asdi-wā⁰n-g'in a dze da wān."
 25 Ada amt halā'g'ixdet Asdi-wā⁰lga⁰.

Ada wul haldem-bā⁰s Asdi-wā⁰lga⁰ dat wul dō⁰xsgge ne-
 sgan-k'li⁰ntga⁰ dīɬ ha-kda'ktga⁰, hawālt, dīl gā⁰t, dīɬ qlā⁰=
 dem t!ū⁰tsk, sgan, gōk, ga'idet. Ada wult lu-ɬā⁰lsge
 nā⁰tga⁰. Ada wul bax-iā⁰t ge'sge sgani⁰stga⁰. Ada wul
 30 sem-bā⁰s Asdi-wā⁰lga⁰ hō'ig'igade wul-g'ipā'ige ts!ū⁰ts!et.
 ɬa dem men-a'xɬget ge'sge ne-ts!uwā⁰nsge wī-sgani⁰stega⁰,
 adat wul ba'ts!ensge ne-gā⁰tga⁰. Adat wul lli-ba'ɬesge

Then the woman loved her husband very much. Therefore, when they were lying down, the woman said to her husband, "Prepare yourself for everything with which my father will try to kill you, for there have been many who were going to marry me whom my father killed with his own supernatural power. Therefore prepare yourself. Don't you see that great mountain standing behind the house? Numbers of bones of people are at the foot of it, of my husbands, whom my father sent up, ordering them to go up for mountain-goats on that great mountain; when the people would get up to the top of the mountain, a thick fog would come, and that mountain also would shake. It did so on account of his supernatural power. Then the men would fall off and die." This said the princess to Asdi-wā'l.

Then Asdi-wā'l laughed. "Don't be afraid, [but] I myself have also great supernatural power." Thus he said to his wife. "Take care of yourself!" said his wife again. "This is what my father always does whenever I get married." Then Asdi-wā'l only laughed again.

Then on the next morning the chief spoke, and said to his son-in-law, "My dear, say that I wish my son-in-law to go up for the mountain-goats there in the woods, because I desire mountain-goat meat and mountain-goat tallow." Then the princess said to her husband, "Do not go there. You will make a mistake if you do." Then Asdi-wā'l just laughed.

Then Asdi-wā'l arose and took his quiver and his bow, his arrows, and his cane, and his lance, mat, basket, (and) hat. Then he put on his snowshoes, and went up the mountain. Verily, Asdi-wā'l ran like a bird flying. When he reached the top of the great mountain, he put up his

ne-gus-sga'ntga⁰. Adat hô'insge ne-gā'itga⁰ da a'l sa-llī-
g'an-a'xłge ge'sge ne-ts!uwā'⁰nsge sganī'⁰stga⁰.

Da wul gwā'ntgesge xts!ē'm yē'⁰nga⁰ a'sge ne-men-na-
stā'⁰sge wī-sganī'⁰stga⁰. Ada ła alt wā⁰ ne-ts!em-tē'⁰sge
5 wī-sganī'⁰stga⁰. Da al ła'⁰ntgege wī-sganī'⁰stga⁰ a'sge wī-
ga-ba'xsgetga⁰.

Ada ła ts!ā'sge wī-sga'tgem yē'⁰nga⁰, ada wul kse-
gā'it!eksge txan!ī' wī-wā'ltgesge lax-ha'ga⁰, a'sge demt
g'ilā'⁰lsge wila wā'lsge bax-dā'wułetga⁰. Wī-kse-ga'odi
10 txan!ī' wī-wā'ltgesge lax-ha'ga⁰. Nīn!ī'⁰sge biā'lstega⁰.
Ada kse-ga'odisge txan!ī'sge biā'lstega⁰ at nī'⁰ wul txal-
hē'⁰tges Asdi-wā'l gesge n ne-stā'⁰sge sganī'⁰stga⁰. WA'
sege ne-gus-sga'nt, adat hô'i ne-ga'itga⁰, ada ha-llī-qāgā'⁰tde
dze dū'⁰lxges Asdi-wā'lga⁰. Nīn!ī' gan-wi-hā'⁰sge txan!ī'sge
15 biā'lstega⁰, a'sge ha'utga⁰: "Dū'⁰lxget Asdi-wā'lt, hâu!"
da-ya'ga txan!ī'⁰tga⁰.

Ada g'ap-am-k!ē'relsge biā'lstge ha'utga⁰: "A'yîn," da-
ya'ga⁰, "am-ba'ts!ende ne-gā'⁰t, adat wa'sen ne-gus-sga'ndet,
adat g'ik hô'in ne-ga'itdet. Ada al llī-g'an-dā'wułda⁰ a'sde
20 na-ts!uwā'n sganī'⁰stga⁰." Ada al txan!ī' biā'lset' în xsā'n-
xtga⁰. (Nīn!ī' biā'lstge gwa⁰ se-wā'temi Yē'⁰lda⁶; a wul dep
dī se-wā'⁰de txan!ī' wul leks-g'ig'a'da biā'lstet. Ā'łge di
wa'-dzega lā'⁰p!el dze dī nī'ł wā'lde wula wāl na-ga-ts!a'u
sela-biā'lstetga⁰.) Ada ha'usge Yē'⁰lda⁰: "Llī-g'an-dā'wułdet
25 Asdi-wā'lga⁰," da-ya'ga a'sge al asī-hiyā'⁰gusget ma'ltga⁰
na-ga-ts!a'utge "dū'⁰lxgetga⁰." K!asgô'ksem gwa⁰.

Ada łat wā'⁰tget Asdi-wā'lge lax-wusen-yā'⁰sga⁰, gakstat,
nī'⁰sge wul-hē'⁰tgesge wī-wā'lbet a ne-se'relge wī-lax-ā'mt
ā ne-ts!uwā'nsge sganī'⁰stga⁰. Adat n!ax!nō'⁰ wī-xs-nā'⁰łgedet
30 dīł wī-xs-suwa'nsgetga⁰. Da sem-hagul-gun-iā'⁰t ge'sge
awā'⁰s wī-wā'lpga⁰. Ada ts!elem-nī'⁰tsgetga⁰. Gakstatnā'⁰ge,
hala'idem ma'tige llū-tgu-g'ia'⁰kset ge'sge gu'ldem-nī'⁰

cane, and he spread over it his rain-coat. He put his hat on it; he, however, got across the top of the mountain.

Then a thick fog came up on the one side of the great mountain. However, when he reached the back of the great mountain, the great mountain began to move, shaking itself much.

When the thick fog disappeared, the heavenly throng came out to watch what the one was doing who had gone up. The heavenly throng all came out. Those were the stars. Then all the stars were outside, and they saw where Asdi-wā'l was standing on the side of the mountain. He wore his rain-coat and had on his hat. Then they thought that Asdi-wā'l could not move: therefore all the stars shouted, saying, "Asdi-wā'l cannot move, hâu!" Thus they all said.

Then just one star said, "No," he said, "only his cane is standing there. It has on his rain-coat, and it has on his hat, but he has gone over the top of the mountain." All the stars, however, disbelieved him. (That was the star that we call "The Kite," for we give names to all kinds of stars. It does not often twinkle, as several other stars do.) Then said the Kite star, "Asdi-wā'l has gone across." Thus he said when the others began to say, "He cannot move." We will stop here.

When Asdi-wā'l went over the ridge, behold! he saw a large house standing there in the middle of the great plain on top of the mountain. Then he heard a great noise of drums and a great noise of shamans. Then he went very slowly towards the great house. He looked in. Behold! a shaman mountain-goat was dancing [floating]

- gâ⁰xdet gan-sagait-ts!em-ga'odi wī-txanlī' mā'ti da wī-ts!em-wā'lbet, a dem n!exn!ō' dem wula ha'usge hala'idem mā'ti demt ligi-lā-nī⁰dzetga⁰. Ada wul lu-tgu-bā⁰t ge'sge ts!em-n-la'kga⁰, gu wī-sa-gwa'lget ge'sge n-ts!em-wā'lp̄tga⁰.
 5 Ada wī-splā⁰ txanlī' wī-hē'ldem mā'tit. Ada k!ā'la yu-nā⁰tem ga'ndet a ts!em-amō'sdet.

Ada nī⁰sge asī hiyā⁰gusge lu-tgu-bā⁰tga⁰ da sa-ha'uga⁰:
 “Hi, a'łge ne-wula'i gan-lu-q!a'ga g'a'di,” łat g'ík lī-g'an-gô'sgesge hala'idem mā'tige wī-la'kga⁰; ła g'ík dī lī-g'an-
 10 gô'sge łgu-hana'gem wā⁰k'get' in lū-q!ala-yā⁰gesge ne-txalā'nsge hala'idem mā'tiga⁰; da al wī-splā⁰sge txanlī'sge mā'tiga⁰. Da wul lu-ma'g'am lī⁰mitga⁰.

Ada sem-sga-hē⁰tges Asdi-wā'l ge'sge leksâ'xga⁰, sem-ama daxdô'gade ne-ha-wula'watga⁰. Ada ła sa-bā⁰ ks-
 15 gâ'gum lī⁰mitga⁰, dat g'ík wul lu-ma'ga g'ík q!a'ôtsxant. Ada g'ík wul ha'usge hala'idem mā'tiga⁰: “Hi, lu-q!a'ga g'a'det, ha'u!” łat g'ík lī-g'an-gô'sgesge la'kga⁰. Ada g'ík wul nī⁰sge wā⁰k'ge txalā'ntga⁰:

“Īs Asdi-wā'l gunł hū⁰mł hala'idi, hē!”

- 20 Ada sem-hi-ē⁰tgede lī⁰mida “Īs Asdi-wā'l gunł hū⁰mł hala'it,” da al sem-lī-g'an-gô'sge hala'idem mā'ti t!em-ga'ustga⁰. Ada dīł łgu-wa⁰k't' in lī-g'an-gô'sges Asdi-wā'lga⁰; ada a'lt wul q!eyā'ndet Asdi-wā'l txanlī' mā'tiga⁰, a'łge k!ā⁰k dze mā⁰nt.
 25 Ada wula bā⁰łestga⁰, adat kse dô'ga ne-ga-bena ts!ā⁰get dīł na-ga-lebe-ts!ā⁰gadet. Dem-ē⁰se wul gekpā⁰l se-ma'titga⁰. Ada ła ga'odi bā⁰łesgetga⁰; adat wul dô'ga txanlī' bena ts!ā⁰get dīł leplā⁰be ts!ā⁰get. Adat wula galga'ulge bena ts!ā⁰get ā na-q!a'dem t!ū⁰tsg'etga⁰; a dī ła helhō'ltget
 30 łat g'ík da'mkstga⁰. Adat g'ík ha'ts!eksem g'ík ga'ulge bena ts!ā⁰getga⁰. Wī-hē'ldet wulā⁰gudet, gakst wul

around in a circle to see the future: therefore all the many mountain-goats had gone into the large house to hear what the shaman mountain-goat was going to say (about) what unfortunate event it was going to foresee. Then it ran around the fire [in the house] which was made to burn in the house, and all the many mountain-goats were beating time. One of them had a wooden drum in the corner.

When it was running around, it suddenly said, "Hi! I don't know why people disappear." When the shaman mountain-goat jumped over the great fire again, a little female lamb that followed behind the shaman mountain-goat also jumped over the fire; but all the mountain-goats beat time vigorously. Then they started their song.

Asdi-wā'l was standing in the doorway, and he held his weapons ready. When the first song was ended, they began another song. Then the shaman mountain-goat said again, "Hi! the people vanish, hau!" When he jumped over the fire again, then the lamb also did so behind him.

"Smell of Asdi-wā'l and smell of shamans, hē!"

When the song said "Smell of Asdi-wā'l! smell of shamans!" the shaman mountain-goat jumped right over his head, and the little lamb jumped right over the head of Asdi-wā'l; but then Asdi-wā'l clubbed all the mountain-goats. Not one was saved.

Then he cut them open [spread them] and took out the fat of the belly and of the kidneys. He killed [made] several hundred mountain-goats. After he had cut them open, he took all of the fat of the belly and of the kidneys and wrapped the fat of the belly around his lance. When it was full, he squeezed it [again], and he wrapped more belly-fat around it. He did so many times. Behold!

ga⁰wan txan!í' bena ts!ā⁰gēga⁰. Am-g'ā⁰tsxan sgan-
t!ū⁰ts!ge wul hô'ltgetga⁰.

Adat g'ík wul gā⁰sge ne-!gu-gô'ktga⁰. Adat g'ík lu-
dā⁰sge lebe ts!ā⁰gga⁰. Hô'ltget !a g'ík sg'a⁰ldet. Ada
5 hē⁰ldet am-sesg'a⁰ldet. Dat g'ík lu-qa⁰wunsge txan!í'
ne-wi-ga-lebe-ts!ā⁰gsge ma'tiga⁰, adat wul gā⁰sge ne-q!ā⁰=
tem t!ū⁰tsgetga⁰, d!l wul l!i-ga'ulksge sde bena ts!ā⁰gga⁰,
d!l gô'ktga⁰. Ada wult sga-sge'r ne-sgan-k'!í⁰ntk ā na-
g'íl-hau'li da wul dā' gam-de'rem ma'tiga⁰. Adat wul
10 y!aga-t!ū⁰stga⁰ da wī-lā⁰ge ma'ti ge'sge ne-wagait-na-stā⁰sge
wī-sganī⁰stga⁰. Ada wul y!aga-bā's Asdi-wā'l ge'sge ne-
gā'xtga⁰, wadi-wul g'ipā'ige ts!ū⁰ts!et. Txa-nā⁰kega⁰, sem-
g'ipā'ige da ne-gā'ga wul lā⁰ sa'mim ma'tit.

Ada al hi-yā⁰gwa men-leklô'ige biā⁰lset, da al lu-ām
15 gā⁰ts Yē'!da⁰, a wul lu-ya'ltgetga⁰. Ada !a na-bā⁰t gesge
awā⁰ na'kstga⁰. Dat wul men-ba'ts!ensge ne-q!ā⁰tem
t!ū⁰tsget d!l gôkt ge'sge txa-k'!ilē⁰ge ne-wā'ldet. Sem-
lu-ā'm gā⁰tsge na'kstga a !at ha'ts!eksem nī⁰stga⁰.

Ada wula ha'usga su-pla'sem y!ū⁰ta ge'sge na'kstga⁰:
20 "Agwi-ba'tsge ne-q!ā⁰du d!l !gu-gô'get; halhō'ltge da yē'it."
Adat wul kse-hashē⁰tstge sem-ā'g'itge ne-sel-wā'lptge demt'
!n ts!elem-dô'xtga⁰. Adat !ek!gu'ksende txalpxdā⁰!de
g'a'de demt am-!a!ā⁰lsge q!ā⁰tem t!ū⁰tskga⁰, d!l !gu-gô'k=
ga⁰. Ā'!get am-!ā⁰lsge sgan-t!ū⁰tskege gan! !gu-gô'k g'ík
25 dī-!gu'ksende demt am-qē⁰gandetga⁰.

Da wul g'ík lep-kse'res Asdi-wā'lga⁰, at gā⁰sge sgan-
t!ū⁰tsgega⁰ gan! !gu-gô'qga⁰; ts!elem-lagax-dôgatga⁰. Ada
wul ha'utgesge ne-sel-wā'lt ge'sge !a'mstga⁰: "Be!ba'!e
sexsga'n a ts!e-wā'lbet." Ada wula wā'ltga⁰. Adat wul
30 sā-lū⁰tet Asdi-wā'lge bena ts!ā⁰g ge'sge ne-sgan-t!ū⁰tsget-
ga⁰. L!i-aiô'ide da lax-sexsga'na ne-be!ba'ldetga⁰. Ada
sem-gal hô'ltge ne-stā⁰ wā'lbet a bene-ts!ā⁰g ne-l!i-gal-

he finished all the belly-fat. Just one lance was filled with it.

Then he took his little basket and put in the kidney-fat. When it was full, he pressed it down. Then it was much, and he just pressed it down. Then again he finished all the large amount of kidney-fat of the mountain-goats. Then he took his lance, around which he had wrapped the belly-fat, and also his basket, and he put his quiver across the place in the woods where the mountain-goats just lay dead. Then he pushed them down, and there was a great slide of mountain-goats to the place all along the one side of the great mountain. Then Asdi-wā'l ran down as before, like a bird flying. He used his snow-shoes. Verily, he flew where first the meat of the mountain-goats slid down.

While the stars were dumfounded, the Kite star was glad because he had returned. (Asdi-wā'l) went to his wife. He put up his lance and the basket behind his house. His wife was very glad when she saw him again.

Then the young man said to his wife, "My lance and my little basket are standing outside. They are full of fat." Then the chief sent out his companions to bring them in. Four men could not even move the lance and the little basket. They did not even move the lance and the little basket, and they could not even drag them along.

Then Asdi-wā'l himself went out and took the lance and the little basket. He carried them in, one on each side. Then his father-in-law said to his companions, "Spread mats in the house!" They did so. Then Asdi-wā'l shook the belly-fat from the lance, and threw it on the mats that had been spread out. Then one side of the house was very full of belly-fat which had been wrapped

ga'ulgit de'sde lax-sgan-t!ũ⁰tsgetga⁰. Ada wult g'ik gā⁰
 ne-łgu-gô'qt, adat g'ik wul uks-dô'ga lebe ts!ā⁰g. Adat
 g'ik aiô'idet a lax-sexsga'n a ne-stā⁰ wā'lbga⁰. Ada g'ik
 sem-gal hô'ltge ne-stā⁰ wā'lbet a lebe ts!ā⁰gga⁰ da lu-
 5 qa'odige ne-łgu-gô'ktga⁰. Ada sem-hô'ltge ne-wā'lbet la'mset
 ge'sge yē⁰t, adat g'ik k'łina'm txanl' ge'sge la'mstga⁰.
 Ninl' da dem wālt ge'sge txanl'tga⁰.

Adat semgalt sī⁰plentge na'kstga⁰, txal-yā⁰get sga-
 sī⁰plentga g'a⁰wan. Ā la g'ik k!e'relde ganlā⁰get da
 10 g'ik ha'uge la'mstga⁰: "Me'la ne-gun-g'a'be kse-tsem-
 sganī⁰sdede la'msut. Ndô⁰, saga ndem a'kset." Ninl'
 gwai ha'usge la'msem g'amk ge'sge la'mstga⁰.

Ada ha'usge naks Asdi-wā'l ge'sge na'kstga⁰: "G'ilā'
 medze gā⁰t, dem ha-dza'gen gwí'yit. Ła hē⁰ldet' in g'a'pdet.
 15 Adat bā⁰ldet. Adat łgu'ksendet a wul dedū⁰lse sganī⁰s
 da haxha'gugat, adat k'łi-k'!an-g'a'det a łgu-sga-na'kde
 gu'it," da-ya'ga hana⁰x ge'sge na'kstga⁰. Łā'wula haxha=
 gwaxt a wul dedū⁰lsde; gan-wā'ldet. Ninl' wul lu-tlā⁰
 gwa'nekse ts!em-sganī⁰stega⁰, sem-wagait-lu-gami-tlā⁰ga a
 20 wagait-dā⁰ga⁰. Ada ha'us Asdi-wā'lga⁰: "G'ilā' bā⁰sent,"
 da-ya' ge'sge na'kstga⁰, "a wul al dī lep-wī-nexnô'gaut,"
 da-ya't Asdi-wā'l ge'sge na'kstga⁰.

Ada wul g'ik haldem-bā⁰s Asdi-wā'l dat sā⁰lisge ne-
 wī-xā⁰tgesge łamst a demt g'ī⁰tsxen wula tlā⁰sge gwa'
 25 neksas nī⁰tga⁰. Ninl' la wālxst. Ada wul ha'usge wī-xa⁰
 ge'sge demt ha'besge awā⁰sge gwa'neksga⁰. "Ał qa'xbe
 a'ksge nī ā ts!em-sganī⁰sdet?" Ada ha'usge wī-xā⁰ga⁰:
 "Ā'yin. Ada na al g'ap-wulā'i wul tlā⁰ gwa'neksga⁰.
 Ada lā' wula wā'lxsetga⁰.

30 Da sa-txal-ax'a'xłge ge'sge wī-ts!em-lā⁰pge wul lu-tlā⁰sge
 gwa'neksga⁰. Adat gun-nī⁰ts!ensge wula kse-bā⁰sge aks

around the lance. Then he also took the little basket and took out kidney-fat and threw it on the mats on the other side of the house. Then the other side of the house was also very full of kidney-fat when he had emptied the little basket. Then the house of his father-in-law was very full of tallow, and he gave it to his father-in-law. That was all to be his.

Then she loved her husband very much. Her love increased now. One morning his father-in-law said again, "Tell my son-in-law that I order him to draw water in the mountain. I want to drink it." It was this that the father-in-law Sun said to his son-in-law.

Then the wife of Asdi-wā'l said to her husband, "Don't go there! You might die of it. Many were they who have drawn water. They tried it. Then they could not do it, for the living mountain closed and crushed them entirely to pieces in a little while." Thus said the woman to her husband. (The mountain) always closed because it was alive; therefore it did so. That was where the spring was in the mountain, it was way in. Then Asdi-wā'l said, "Don't be afraid!" thus he said to his wife, "for I myself have also supernatural power." Thus said Asdi-wā'l to his wife.

Then Asdi-wā'l arose again, and requested the great slave of his father-in-law to point out to him where the spring was. That was where they went. Then the great slave spoke, when they were to go to the spring. "Didn't you sometimes get water in the mountain?" Then the great slave said, "No, but I know where the spring is." Then they continued to go.

Suddenly they arrived at the great cave where the spring was. Then he showed Asdi-wā'l where the water

ges Asdi-wā'l. Ts!elem-g'ī⁰tsxensge wī-xā⁰ge wula lu-
t!ā⁰sge gwa'nksa⁰ a'sge ts!em-lā⁰pga⁰. Ada g'ik haxha'
k!wagasge wī-ts!em-lā⁰pga⁰ lat g'ik lī⁰tsxadet Asdi-wā'l
sga-bū' haxha'k!waga lā⁰p la g'ik sa-hagul-aks-iā⁰t la g'ik
5 ha'ts!eksem wālt.

Ada lat wula lī⁰tsxadet Asdi-wā'lde txa'lqxa haxha'k!wext,
ada ha'us Asdiwā'lde ne-stū⁰ltga⁰: "Ndô⁰, ne'ren! ts!elem-
ks-qô'gôgat, ada dem al ts!elem-ks-txalā'nu." La g'ik sa-
haxha'k!wexsge lā⁰pga⁰ sem-sa-ts!elem-t!ū⁰setge wī-xa'ga⁰
10 a wul haxha'k!wexsge lô⁰pga⁰. Ada al txal-ha'k!wextga⁰.
Ada al wult g'ik ha'ts!eksem lī⁰tsxdet Asdi-wā'lga⁰. Ada
sem-awus-hē⁰tkset a demt gra'be a'kset a n!gu-gô'qtga⁰.
Ada la txālpxt, da al sem-ts!elem-g'ipā'iget Asdi-wā'l, adat
wul se-gra'be a'kset a ts!em-kse-ts!em-sganī⁰sdet.
15 Ada wula lu-ya'ltget at gâ⁰ ne-wā'ltga⁰, adat ma'iet
ge'sge la'mstga⁰; txal-xhīr ne-stū⁰ltga⁰; txal-haxha'k!wax
gesge lā⁰pga⁰. Adat wul k'lina'mdet¹ Asdi-wā'lge gô'kge
ne-gra'bet asge la'mstga⁰. Hô'ltge gesge kse-ts!em-sganī⁰s-
dege ne-gun-gra'besge la'mstga⁰. Ada sem-sa-dzâ⁰xtga⁰ a
20 wul la la-hē⁰tge nexnô'xsedet la xstā⁰s Asdi-wā'l la gū⁰p!el
spe-nexnô'xse wul-xstā⁰di⁰. Adat gâ⁰ awā⁰ nakst, ada
semgal lgesge'rsge na'kstga⁰ a lat txal-wā⁰tga⁰.

Ada al semgal lu-t!âx! gesge gâ⁰tsge la'mstga⁰ a wul
wā'lsga⁰ ne-wī-xā⁰tde dza'getga⁰. Ninlī'sge gan wā'lsge
25 sem'â'g'itga⁰. At gā⁰sge ne-ba'natga⁰. Adat sa-aks-q!a'ga
xpī⁰l la'get a leksâ⁰gat. Ninlī' q!a'xdet. Ada ninlī't lu-
tgi-di-yā⁰ke wī-ba'nat; adat man-ma'ksge ne-sesa'yîpsge
wī-xā⁰de, ne-dza'get ge'sge ts!em-sganī⁰stga⁰. Ada lat
men-ga⁰wun ne-sesē⁰ptgesget men-ma'ktga⁰. Ada wult
30 sem-āma-ne-dedâ⁰tga⁰ a'sge wī-lax-ta-ga'nga⁰. Ada wulat
lagauk-hū⁰tgetge sem'â'g'itge naks Asdi-wā'lga⁰. Ada

¹ Or k'lila'mdet.

was flowing out. The great slave pointed [in] to the place where the spring was in the cave. Then the great cave closed again, and Asdi-wā'ł counted again how often the rock closed, when it slowly opened again, and when it did so again.

When Asdi-wā'ł counted, (he found that) it closed four times. Then Asdi-wā'ł said to his companion, "Go ahead! You go in first, and I will go in afterward." When the rock closed again suddenly, verily, he suddenly pushed in the great slave, when the rock closed; but then he was crushed. Then, however, Asdi-wā'ł counted again. He stood quite ready to draw water in his little basket. At the fourth time Asdi-wā'ł verily flew in. Then he drew the water in the spring of the mountain.

Then he returned and went to his house, and he told his father-in-law that his companion was crushed; that the rock had closed upon him. Then Asdi-wā'ł gave the basket (with the water) that he had drawn to his father-in-law. It was full of the water of the mountain that his father-in-law had ordered him to draw. Then he was suddenly much ashamed, because his supernatural power had been unfortunate and Asdi-wā'ł had won twice over his supernatural powers. Then (Asdi-wā'ł) went to his wife, and his wife rejoiced much because he had come to her again.

His father-in-law, however, was very heavy at heart on account of what had happened, that his great slave was dead. That was why the chief did this. He took his net, and he opened the end of the fireplace at the door. That is what he opened, and that is where he put down his great net. Then he drew up the bones of the great slave who had died in the mountain. When all the bones had been drawn up, he put them down carefully on a great board. Then the chief called towards the fire the

wult lli-gan-bâ⁰tge su-pla'sem hana⁰xge ne-sesë⁰psge wī-xā⁰tges negwā⁰tga⁰. Ada wul sa-haldem-bā⁰sge wī-xā⁰ga⁰. Ada g'ik dedō⁰lstga⁰. Adat ha'ts!eksem g'ik gâ⁰awā⁰sge na'kstga⁰.

- 5 Ada ła k!e'relde ganlā⁰get da g'ik ha'ts!eksem a'lg'ixsge sem'a'g'itga⁰: "Ma'le ne-gun-se-â'łge ła'msu!" Ada wul g'ik ha'us naks Asdi-wā'łga⁰: "G'ilâ' me dze gâ⁰t ła g'ik hē'łde g'a'da lu-g'a'gant. Hī dze gwa'ntgede dahâ⁰set ła g'ik tgi-k^ule'ł ne-mā⁰setga⁰, adat g'ik lli-ak'ô'ksge g'ī'adet.
10 Adat dza'k!endet," da-ya'ge su-pla'sem hanā⁰x ge'sge na'kstga⁰, łat g'ik am-halā'g'ixtget Asdi-wā'ł a'sga ha'utga⁰: "G'ilâ' bā⁰sen, di-lep-nexnô'genu."

- Ada wula haldem-bā⁰tga⁰. Adat hū⁰tgesge wī-xā⁰ga⁰, a'sge demt stū⁰ltga⁰, ła dem gun-ax'a'xłget ge'sge wul
15 bā'tgesge wī-ga'nga⁰. Da nī⁰dzes Asdi-wā'ł wul-hô'ltge sē⁰bede ne-miā'n wi-ga'nga⁰. Adat wul ge'redaxsge ne-stū⁰ltga⁰. Ada ha'usge xā⁰ga⁰: "Yêhâ'ai, a'łge ne-wula'it." Ada g'ap-wula ste-gun-wā'łxset de ła txal-ax'a'xłget da
man-nī⁰tsget Asdi-wā'ł a ne-tsluwā'nsge wī-ga'nga⁰. Ga'ksta
20 wī-łak't ge'sge n-na-stâ⁰tga⁰. Ada wul ha'ut ge'sge ne-stū⁰ltga⁰. "Ndâ⁰ł wul dī hē⁰tgen, ada al gwā'ya k!â'i." Ada wul sem-guldem-qa'odit, da wulat ya'tstga⁰. Da al qa'inage wī-ga'nga⁰. Ada sem-guldem-haxhō'ig'iga sga-neknō⁰nkdet. Ada g'ik ha'ts!eksem txa-lli-qa'inatge wī-
25 xā⁰ga⁰. Ada wī-dza'ktga⁰.

- Ada wula lu-ya'ltges Asdi-wā'łga⁰, adat ma'lesget lli-ga'inatge ga'ntge wī-xā⁰ge. Da-ya' gesge ła tsi⁰ntga⁰. Dat wula gâ⁰tge sem'a'g'itge ne-wul-bā'tsgesge ga'nge ne-naxnô'xsetga⁰. Gakstatnā⁰, wī-k^uh-k^ulnā⁰ngat a guldem-
30 haxhō'ig'iga sga-naknō⁰ntget. Ada txal-dza'ge ne-wī-xā⁰ksset a spagait-gam-k^ulnā⁰ngam la'get. Ada wult k!uł-gege'rel spagait-la'get a ne-sesë⁰psge wī-xā⁰ga⁰. Adat

wife of Asdi-wā'l, and the young woman stepped over the bones of the great slave of her father. Then the great slave arose again suddenly, and he was alive again. Then she went again to her husband.

One morning the chief said again, "Tell my son-in-law that I order him to get fire-wood." Then the wife of Asdi-wā'l said again, "Don't go, for many people were lost. As soon as the axe touches (the tree,) the bark falls down and falls on the people. Then it kills them." Thus said the young woman to her husband. Asdi-wā'l only laughed again at what she said. "Don't be afraid! I have supernatural power myself."

Then he arose. Then he called the great slave to accompany him. When they were about to reach the place where the great tree stood, Asdi-wā'l saw that the foot of the tree was full of bones. Then he questioned his companion. Then the slave said, "Maybe, I don't know." Then they continued really to go towards it; and when they reached it, Asdi-wā'l looked up to the top of the great tree. Behold! the great one was leaning over to one side. Then he said to his companion, "You stand here, but I there." Then, when he was quite ready, he struck it; but the great tree fell and (broke into pieces) of the right length. Again it had fallen on the great slave, and the great one was dead.

Then Asdi-wā'l returned and related that the tree had fallen on the great slave. Thus he said when he entered. Then the chief went to where the tree, his supernatural power, was standing. Behold! the great one was all broken into pieces of the right length, and his great slave was dead among the broken fire-wood. Then he picked out from among the fire-wood the bones of the great slave.

g'ik ha'ts!eksem wutwā'tga⁰. Adat wul g'ik ha'ts!eksem
 ama dā'det. Ada ła qa'odit ha'ts!eksem ndedā'det.
 Adat wul kse-hū'tgetge sem'ā'g'itge ɭgū'ɭgem hanā'xtga⁰.
 Ada txā'lp̄xa l!ē-gan-bā'ta ɭguwā'lksegem hanā'xga⁰. Ada
 5 wul ha'ts!eksem g'ik dedū'lstga⁰. Ada ha'ts!eksem g'ik
 hā'yintge sem'ā'g'itge wī-lôgôm-ga'nga⁰. Ada wul lu-
 ya'ltgetga⁰.

Ada ła al lā'ɭges dep Asdi-wā'lga⁰ dīl na'kstga⁰. Ada
 wul ha'ut ges nī't: "Am-k!ē'rel mā'ndet a demt ha-bā'ɭ-
 10 dent ā'bu. Nin!ī' sem-ks-txālā'nde n-naxnô'xsedet demt
 ū'den ā ts!em-la'get demt txā'ɭget ge'sge lā'pga⁰, dze
 da' ła la'mk^{ut} da demt wul l!i-ma'gan." Ada hats! a'ɭge
 xsta'ltges Asdi-wā'lga⁰; ada lu-da'psge ā'tgege wī-ha'utgedi⁰.

Ada sem-ganlā'get dat wul gun-se-la'ksetge sem'ā'g'itge
 15 ne-sel-wā'ltga⁰. Adat gun-txā'lemktga⁰. Ada wā'lsge sel-
 wā'ltga⁰. ȼa ga'udisge wī-se-la'ksetga⁰, da wult ga-dā'wul
 ge'sge ga-se-lā'ptga⁰; da wula txā'lemktga⁰. ȼgu-sga-
 na'kde gwī da wī-lu-sā'xge lā'pga⁰.

Ada wul ha'usge sem-ā'g'it gesge ɭgū'ɭgem hanā'xtga⁰:
 20 "Dā'ɭ, gun-t!em-iā' na'ksen, ła le'mge lā'p. Ne-txā'lemkt
 da dem wul l!i-sge'retget. Nin!ī's nī'tge gan-g'ap-txā'=
 lemkt a demt se-gwa'naretga⁰."

Ada wul semg'it ha'usge ɭgwā'lksegem hanā'x gesge
 na'kstga⁰. "G'îlô' dze wā'n," da-ya' gesge na'kstga⁰.
 25 "A'ɭge hasa'gaiɭ dem dza'gen, a wul ne-semgal sī'p!ent."
 Ada g'ik wul ha'ts!eksem g'ik ha'usge sem'ā'g'itga⁰:
 "Gun-lagauk-iā' ła'msut, wa-la'mge lā'bet." Ada a'ɭget
 anā'ldet naks Asdi-wā'l. Semg'id x!em-yā'gude sere'lk=
 tga⁰; a'ɭget anā'xɭ demt ū'dedet negwā'tge na'kstga⁰.
 30 Nin!ī' gan-semt lu-da'mtga⁰.

Ada g'ik ha'ts!eksem ha'usge sem'ā'g'it a'sget t!em-

Then he again found them, and he put them well together as they had been before. Then the chief called the young woman to come out. Then the princess stepped four times over (the bones,) and (the slave) was alive again. Then the chief put up again the great rotten tree and returned.

When, however, Asdi-wā'l lay down with his wife, she said to him, "Only one (thing) is left with which my father is going to try you. That is his very last supernatural power. He will bake you in his fire, and will put you in the fire on stones when they are hot, and place you on them." Then Asdi-wā'l did not say anything, and cried the whole length of the night.

Very early in the morning the chief ordered his companions to make a fire. He made them heat stones. Then his companions did so. When they had finished making the great fire, they went out to get stones and put them on the fire. After a little while the stones were red-hot.

Then the chief said to the young woman, "My dear, order your husband to go to the fire, the stones are hot. I have heated the stones that he may lie down. That is why I have really heated the stones, that I may cook him."

Then the princess spoke strongly to her husband. "Don't do it." Thus she said to her husband. "I don't want you to die, for I really love you." Then the chief spoke again. "Order my son-in-law to go to the fire while the stones are hot." But the wife of Asdi-wā'l would not permit it. She really held him around the waist, and she would not permit her father to bake her husband. Therefore she held him.

Then the chief spoke again and called his son-in-law

hū⁰tgesge ła'mstga⁰. Da' wula haldem-bā⁰s Asdi-wā'lga⁰.
 Wā⁰tget ge'sge awā⁰ na'kstga⁰. Ada wul klā-ks-gā'gôm
 g'ê'lga gâ'itga⁰. Ada ła tgu-iā⁰t gesge txa-stū⁰p!el ne-
 wā'lbe ła⁰st, ła q!ā!dek-iā⁰tga⁰. Gakstatnā'h, t negwā⁰ts
 5 Asdi-wā'l Hats!Enā⁰set gô'it!ekset ge'sge awā⁰tga⁰.

Adat ge'redaxtget negwā⁰dem Hats!Enā⁰stga⁰: "Gā⁰dō
 gan-wi-hā'utgent, ɭgū⁰ɭgī?" da-ya'get ne-gwā⁰dem Hats!E-
 nā⁰stga⁰. Ada wul hā'us Asdi-wā'l ges negwā⁰tga⁰: "Łä
 txan!i' gā⁰ bā⁰lde ła'msu a demt wula dza'kdut," da-ya't
 10 Asdi-wā'l des negwā⁰tga⁰. "Wäi, g'a⁰wan ła g'ik qa'odi
 txā⁰lemkdet a demt ū⁰tut ā ne-ts!em-la'kdet. Nin!i' gan-
 huwi-ha'utgut a wī-ā⁰tget wagait-g'a⁰wan. Hats!ɭgu'ksenu
 dem g'ik mā⁰tgut." Nin!i' gwait pñā'rs negwā⁰dem
 Hats!Enā⁰sdet.

15 Ada wul hā'us negwā⁰t ges nī⁰tga⁰: "Des gā⁰dō gana
 wī-ha'utgent? G'ilā', g'ilā'na bā⁰sent," da-ya'get negwā⁰t
 ges nī⁰t. Adat wula k!lnā'msge ɭgu-ɭam-k!wasem dā'u
 gesge ɭgū⁰ɭgetga⁰. Adat wula k!lnā'msge ɭgu-ɭam-k!wa'sem
 dā'u gesge ɭgū⁰ɭgetga⁰. Adat wul yā'u!emxtga⁰: "Dze
 20 hī-tslī⁰n, ada dze wul lô'gôm-bā⁰n a'sge ts!em-ne-ū⁰tga⁰.
 Ada dem wul sa-lu-nā⁰ken; ada me dem lagax-lu-dā⁰
 dā'u gwa'i ā ga-ts!em-ts!ā'nsent," da-ya'ga⁰.

Adat g'ik wul dô'xsge lū'nksem sē⁰pga⁰. Adat g'ik
 k!lnk!lnā'mtga⁰: "Dzeda ła xgwa'tksen ā lax-la'mgem
 25 leplā⁰bet, da me dem kse-lô⁰l sē⁰bet ā lax-ô' ne-ū⁰det.
 Ada dem ha-l!i-qagā⁰de dze ła gwā'nksen, ā dze da ɭat
 nī' wul kse-lô⁰ltge ne-sesē⁰ben." Ada ła qa'odisge ha'utga⁰,
 da' wula dā'u!ga⁰.

Ada wula ts!i⁰ns Asdi-wā'l, ada wult sa-ɭa'wul ge'sge
 30 ne-wa'sgetga⁰. Ada wul sa-lu-nā⁰ket ge'sge ts!em-ne-
 ū⁰tga⁰. Ada wul hā'usge sem-â'g'it ge'sge ne-sel-wā'ltga⁰:
 "Sem-l!i-t!ā'lbe lax-ô'det." Adat wulā'gutga⁰. Adat l!i-se-
 gu'lge la'gede lax-ô'tga⁰. Ām sɭa-na'kdet da nī⁰dze ne-
 sel-wā'ltge sem-â'g'itge wul kse-lô⁰ltge ne-sesē⁰ptga⁰.

to the fire. Then Asdi-wā'1 arose and went away from his wife. First he went out of the house for a while. While he was walking about behind the house of his father-in-law, he went into the woods. Behold! Asdi-wā'1's father, Hats!enā's, came to him.

Then Father Hats!enā's asked him, "Why do you cry, child?" Thus said Father Hats!enā's to him. Then Asdi-wā'1 spoke to his father. "My father-in-law tries everything to kill me." Thus said Asdi-wā'1 to his father. "Now he has again finished heating the stones to bake me in his fire. Therefore I have been crying all night until now. This time I cannot be saved." That is what he said to Father Hats!enā's.

Then his father said to him, "Why do you cry? Don't, don't be afraid!" Thus said his father to him. Then he gave a little broken piece of ice to his son, and he instructed him, "When you enter, go right into his oven. Then lie down in it and put this ice in your armpits on both sides." Thus he said.

Then he also took dried bones and gave them to him. "When you feel cold on the hot stones, shove the bones out on top of the oven. Then they will think that you are done, when they see your bones sticking out." Then, when he finished speaking, he left.

Then Asdi-wā'1 entered and wrapped his blanket around himself. Then he lay down in the oven, and the chief said to his companions, "Cover him over." Then they did so. Then he made the fire burn on top. After some time the companions of the chief saw the bones sticking out.

Ada wul lu-ā' msge qā'⁰ tsge wī-sem-ā' g'it a'sge ha'utga⁰:
 "Dzā' gen! me-k!a-wī-naxnô' xsen da klâ'i! Semgal ĩgu-
 xā'⁰ gwa⁰!" Łat n!axn!ō'⁰ tget naks Asdi-wā'lge ha'us ne-
 gwā'⁰ tga⁰ a'sget nehalā' g'ixt ge'sge na'kstga⁰, da wul sem-
 5 lu-xā'⁰ xstga⁰. Ada wul ha'usge sem-ā' g'itga⁰: "Sū'⁰ na
 me-sem-lī'⁰ t!" Adat wul lī'⁰ tge ne-se-wā' ltgetga⁰.

Ada łat sa-gā'lemga g'a' mgem ū' nkseget, da al sa-
 haldem-bā'⁰ get Asdi-wā'l ge'sge lax-la' mgem lô'⁰ pga⁰. Dat
 sa-łufū' ū' nkseget ā ne-wa'sgetga⁰. Ada wula wuts!en-yā'⁰ t
 10 ge'sge awā'⁰ sge na'ksta hi-yā'⁰ gwude wī-hā' utgetga⁰. Adat
 wul sa-x!em-yā'⁰ gutga⁰. Ada semgal lu-ā' msge qā' tge ā
 ła wul galkse-a' x!gesge na'kst ge'sge txan!í' ne-gan-
 hā'⁰ xgetga⁰.

Da lu-tgi-neknē'⁰ tsgesge ne-sel-wā' ltge łamst a ne-qal-
 15 wul lu-sge' res Asdi-wā' lga⁰. Ada ts!em-dā' u a txan!í' lep-
 lā'⁰ bet. Adat sem-lu-sanā' lgetga⁰ ā łat nī' dudā' u leplā'⁰ p.

Ada wul a'lg'ixsge sem-ā' g'itga^e a'sge ne-sel-wā' ltgetga⁰:
 "T!em-yā'⁰ n ła' msutwa! Ada me dem t!ā'⁰ nt ge'sge stū'⁰ =
 p!elga⁰." Ada wul t!em-yā'⁰ s Asdi-wā' lga⁰. Ada t!ā'⁰ t
 20 ge'sge stū'⁰ p!elga⁰ dīl¹ na'kstga⁰. Ada wul ha'usge sem'-
 ā' g'itga⁰: "Yla'gai-n!ī'⁰ desen g'ap-k!a-wī-naxnô' gan da klâ'i,
 ła' msi!" da-ya' ge sem'ā' g'itga⁰, guge g'a' mgem dzī' usdega⁰
 a'sge ła' mstge ne-ha'utga⁰. Ada sem-ama g'a' tdet g'a'⁰ wan
 a ła' msdet. Adat łā'⁰ detga⁰.

25 Adat semgal sī'⁰ p!ens Asdi-wā' lga⁰. Ada k!a-na' ga lu-
 t!ā'⁰ t ā ne-wā' lpsge sem'ā' g'it dīl na'kstga⁰. Ada txan!í'
 n-ts!a' be ła' mstet' ĩn sī'⁰ p!entga⁰ a wul semgal nexnô' xtga⁰.
 K!a-nexnô' x gesge n dī-nexnô' xsesge ne-miā' ntga⁰. Nin!í'
 gant sī'⁰ p!ende txan!í' biā' lsteget Asdi-wā' lga⁰.

¹ The form dīs, which occurs with the terms for "father" and "mother," is not applicable in this place.

Then the great chief was glad, and said, "Shame! you have greater supernatural power than I, miserable little slave, that one!" When the wife of Asdi-wā'l heard her father speak and deride her husband, she wept bitterly. Then the chief said, "You may take him out of the fire." Then his companions took him out of the fire.

When they had removed the hot ashes, Asdi-wā'l arose from the hot stones and shook the ashes off from his blanket. Then he went along to his wife, who was crying bitterly. Then he embraced her. Then his wife was very glad because her husband got through all the difficulties.

When the companions of his father-in-law looked down [in] to where Asdi-wā'l had lain, all the stones were full of ice. Then they were much astonished when they saw the ice on the stones.

The chief said to his companions, "My son-in-law shall go to the fire. Make him sit in the rear of the house." Then Asdi-wā'l went to the fire and sat down with his wife in the rear of the house. Then the chief said, "Indeed, you have really greater supernatural power than I, son-in-law." Thus said the chief, who is the Sun, to his son-in-law. Now he liked his son-in-law much, and he respected him.

Then he loved Asdi-wā'l much. For some time he staid with his wife in the house of the chief, and the whole tribe of his father-in-law loved him because he had really supernatural power, and he had greater supernatural power than their master. Therefore all the stars loved Asdi-wā'l.

Ada ła g'ík kl'e'reltge sa'ga, ada wul lu-q!ā'ga gâ'⁰ts
 Asdi-wā'l ge'sge ne-txalā'ndet gu lax-ha-l!i-dzô'gamē⁰. Ada
 wul kl!u!-da'msaxdet at t!el-gâ'⁰ti wula wā'ltga⁰. Adat wul
 ma'let gesge na'kstga⁰. Ada ła ā'msge sga-na'kdet da
 5 nī'⁰dze sem'ā'g'itge wula wā'lsge ła'msdet a kl!u!-lu-t!ā'x!ge
 gâ'⁰tga⁰. Gant ge'redaxtgā⁰. Ada ma'!de !gū'⁰!gem hanā'⁰x
 de we-g'atge na'kstga⁰. Ada wul ha'usge sem'ā'g'itga⁰:
 "A!ge !ig'i-na'k! ne-txalā'nn, ła'msi. Dem gâ'yint,"
 da-ya'ga⁰.

10 Ada wult kla-gun-nī'⁰ts!entge sem'ā'g'itge ne-huwā'sge
 biā'lstega⁰, asget me!ma'let ges nī'⁰tga⁰; nin!í' Y!t!ā'⁰t d!l
 Sē! d!l Yaga'ret d!l Gan-k⁰da'xs d!l (Txals gam-k!e'reti [?]);
 ada !gū'⁰!gem hanā'⁰xda ne-g'a'mksa (lisian [?]), nin!í' naks
 Asdi-wā'lga⁰.

15 Ada ła qa'odit gun-nī'⁰ts!entge sem'ā'g'itga⁰. Ada wul
 ha'ut gesge !gū'⁰!gem hanā'⁰xtga⁰: "Ndô, !gū'⁰!k, gun-
 nī'⁰ts!en dem yā'⁰ke na'ksen a demt wul t!ē!t wā⁰ n-txa=
 lā'ntga⁰." Ada wul haldem-bā'⁰sge !gwā'lksekga⁰, adat
 stū'⁰lsge na'kstga⁰. Ada !at wutwā'⁰sge n-dzô'gasge lax-
 20 neplā'⁰ga⁰ d!l !gu-sup!a'sem na'kstga⁰, txa-dô'gasge hanā'⁰xge
 txā'lpaxatge klabe-qa-gô'kga⁰, — k!e'rel g'ô'kge wul hô'lt=
 gesge sa'mim ma'tiga⁰, ada g'ík hô'ltge k!e'relt ge'sge
 bene-ts!a'gga⁰; ada g'ík k!e'relde wul hô'ltge kse-meg'ā'⁰x=
 set; ada nin!í' txā'lpaxat kl!u!-yu-ha-a'ksgetga⁰. Nin!í' !at
 25 wutwā'⁰sge n-dzô'gasge lax-nep!ā'⁰ga⁰.

Ada wul ha'usge sup!a'sem hanā'⁰x ge'sge na'kstga⁰:
 "Dze da'ła tgi-dze!dzā'⁰!em, ada me dem lu-yā'⁰ka txalā'=
 nut," da-ya' ge'sge na'kstga⁰. Ada wula tgi-l!i-yā'⁰kesge
 ne-qa-sesī'⁰sge g'a'mkga⁰. Ada lu-g'ala-yā'⁰ketge y!ū'⁰tage
 30 txalā'nsge na'kstga⁰. Ada wul sā-txal-ax'a'x!get ge'sge
 txa-stū'⁰p!elsge wālpge wul lu-t!ā'⁰s nā'⁰s Asdi-wā'lga⁰. Ła
 g'ík gā'msemga⁰, ada ła g'ík derem laā'ges g'ig'a'tga⁰.
 Ada wula la'mdzext ge'sge ts!e-wā'lpga⁰; lu-ām-gâ'⁰ts nā'⁰t
 gesge !at nī'⁰stga⁰, a wul al ha-l!i-gâ'⁰te dze ła dzaks Asdi-

Then one day again Asdi-wā'l was homesick for those whom he had left behind on our world. Then he was downhearted and thought how it was. Then he told his wife. After some time the chief saw how his son-in-law was, that he was heavy at heart. Therefore he questioned him. Then the young woman told him that her husband was homesick; and the chief said, "The place you left behind is not far, son-in-law. You shall go there." Thus he said.

Then the chief showed him the names of the stars and told them to him; those were the Kite and the Dipper and the Halibut-Fishing-Line and the Stern-Board-in-the-Canoe and the Old-Bark-Box; and the young woman was Evening-Star. She was the wife of Asdi-wā'l.

When the chief had finished showing them to him, he spoke to the young woman. "O child! show your husband the way to follow, that he may find quickly those whom he left behind." Then the princess arose and accompanied her husband. When he came to the edge of the prairie with his young wife, the woman took along four little baskets, — one basket full of mountain-goat meat, and another one full of belly-fat, and another one full of fresh salmon-berries; and the fourth one she carried as a bucket. That was when they reached the edge of the prairie.

Then the young woman said to her husband, "When we slide down, follow behind me." Thus she said to her husband. Then she went down on the rays [feet] of the sun, and the man followed right behind his wife. Then they suddenly arrived behind the house in which the mother of Asdi-wā'l was living. It was winter again, and the people were starving again. Then they entered the house, and his mother was glad when she saw him, because she had thought that Asdi-wā'l, who was her child, was dead.

wā'l guge l̥gū⁰l̥getga⁰. Gakstatnā⁰ ła lu-ya'ltgedet d̥l̥
ama-na'kstga⁰. Ninlī' gan sem-lu-ām gā⁰ts nā⁰tga⁰. Ada
wul g'ik ha'ts!eksem yā⁰kdet. Adat wul ē⁰tge wām
sem'ā'g'itdet Waxayē⁰k (?); a wul dem wālt ge'sge dem
5 huk-yā⁰ktga⁰. Ada kla g'ik nā'ga want ge'sge gwa'sga⁰.

Adat txanlī' ganlā⁰get d̥l̥ ła dem hū⁰p!el łat g'ik
hē⁰tstge l̥gwā'lksegem hanā⁰xge nā'kstge asget gun-g'a'
besge su-a'ksge a demt a'ksdet. Wō'dzega lli-be'ts!entge
man-lī' ge'sge ts!ū⁰lsge mū⁰tga⁰ gana hī-ts!i⁰nsge nā'kstge
10 ne-a'ksgetga⁰, łat g'ik lu-lō⁰desge man-lī'ga⁰, at sa-de-
wā⁰tget ge'sge net wul lli-be'ts!ent ge'sge ts!ā⁰lsge mū⁰tga⁰.
Ada ne-gā⁰ga demt akst łat kla g'ik wulā'gudet; a dī
nī⁰dzede kse-a'mksedat, dat g'ik wul a'kstga⁰. Ninlī't wul
wulā'i lā⁰t wula sī⁰p!ende nā'kstga⁰. Ada kla nā'ge wa'nt
15 ge'sge gwa'sgaga⁰.

Ada ła ā'msga sga-na'ge nda wā'ltga⁰, ła g'ik klē'relde
ła tgi-yā⁰ sat, adat wul g'ik hē⁰tstge hanā⁰xge nā'kstge
at gun-g'a'be dem a'ksdet, gan dat wula gā⁰tge iū⁰tage
l̥gu-gō'qga⁰. Wāi, łat de'lp!entget Waxayē⁰k wul g'a'dze
20 a'ksge dem wul a'ksgetga⁰. Gakstatnā⁰ge! l̥gu-ama
p!a'sem su-p!a'sem hanā⁰xget' in nī⁰sge wul gun-yā⁰tga⁰;
lōgōm-tlā⁰t gesge ne-dzō'gōsge n-lea'ksetga⁰. Ada hmmā'=
mext ge'sge y!ū⁰taga⁰. Ada sem lu-dzaḡa-gā⁰tsge y!ū⁰taga⁰,
gan semt sa-xl̥em-yā⁰gutga⁰. Ła ga'udi wā'ldet adat wul
25 lu-yā⁰ksge l̥gu-gō'kga⁰. Adat wul g'a'be a'kset. Ada
wul lu-ya'ltgedet. Adat sge'r ne-ḡaldem-a'ksget a ha-
ts!a'xl̥ge nā'kstga⁰.

Adat g'ik wul sa-ts!ā⁰desge men-lī' ne-lli-ba'ts!endet.
Adat g'ik wul lu-lō⁰det ge'sge n-ts'em-a'ksge sge nā'kstga⁰.
30 Ada sem txal-hō'ltge men-lī' da wadi-kse-tē'atxa gana'u.
Dat wul sem lū-sga-ya'dze ts!al nā'kst ge'sge men-lī'
wī-txa-metmā⁰tksedet. Ada wul sa-haldem-bā⁰tga⁰ a sem-
hū'ntitga⁰. Ada wul dīt ks-iā⁰ketge nā'kstga⁰. "Ndō⁰, na
lu-ya'ltgen! ḡā⁰ ne-sī⁰p!ensgen na klul-xl̥em-iā⁰kden!"

Behold! he came back with a nice wife. Therefore his mother was glad. Therefore she gave a potlatch again, and she named him with a chief's name, Potlatch-Giver [Waxayē⁰k], for he was to be one to give potlatches; and they staid there for a while.

And every morning and evening the princess sent her husband again, and ordered him to draw fresh water for her to drink. Every time she put a plume between her ear (and her head); and as soon as her husband entered with his water, she put the plume in and took it away from where she had put it on between her ear (and her head); and before she would drink she would do so for a while. Then she looked (to see) if the water was clear. That was how she knew if her husband continued to love her. For a while they staid that way.

For a good while he did so. Once, when the sun [day] went down, the woman sent her husband again and ordered him to draw water: therefore the man took a little basket. When Potlatch-Giver came near to where the water was flowing that he was going to draw, behold! a [little] pretty young woman saw him approaching. She was sitting on the edge of the drinking-place. Then she smiled at the man. Then the man went across to her and embraced her. After he had done so, he washed the inside of the little basket and drew water. Then he returned, and placed the vessel with water before his wife.

Then she took off again the plume which was standing up, and she put it again into the bucket of her husband. Then the plume was full of something like the fluid slime of frogs. Then she struck her husband right in the face with the plume, which was all full of dirty stuff. Then she arose suddenly, being very angry. Her husband followed her out of the house. "Go back! Go to the

da-ya'ga⁰. Adat g'ik wul ha'ts!eksem men-ia'⁰t ge'sge na-asī'⁰sge gra'mkga⁰; da dī man-ho'ksgetge na'kstga⁰. Ada g'ik ha'ts!eksem ha'ut gesga na'kstga⁰: "Ndô⁰, lu-ya'ltgen, ha'wī'n! ne-g'ileks-nī'⁰dzen."

5 Ā!ge ne-segâ'⁰s Waxayē'⁰k a! ha'u! nakst as nī'⁰t, a wul hasa'xde da demt g'ileks-gā'⁰ na'ksdet a'sge ne-wā'!pt. Hiyā'⁰gusge lu-g'ala-wī-ha'utget ge'sge txalā'⁰nsge na'kstga⁰. Da g'ik ha'ts!eksem ha'utga⁰: "Ndô⁰, lu-ya'ltgen, ha'wī'n ne-g'ileks-nī'⁰dzen." Ada wul mela-men-wā'!xsetga⁰ a'sge
10 n-lax-asī'⁰sge gra'mkga⁰. Ada al ks-gâ'gam men-a'x!gesge hanā'⁰xga⁰. Ada asī hmmen-ia'⁰sge y!ū'⁰taga⁰, da sa-g'ileks-nī'⁰tsgege hanā'⁰x gesge lā men-a'x!get ge'sge n-tsluwā'nsge ganā'⁰xsge ne-man-ia'⁰getga⁰. Da sa-ts!ū'⁰lbeksgetga⁰. Ada lebagait-dā'u!ga⁰.

15 Ada alt wula dediā'⁰tge l!gwā'lksekge wi-hā'utgetga⁰. Ada wul ts!ī'⁰nt ge'sge n-tslēm-wā'!ps negwā'⁰tga⁰; ts!ēlēm-wi-ha'utgega⁰, gant ge'redaxtget negwā'⁰tga⁰: "Dā! gā!
gan ha'un?" da-ya'ga sem'ā'g'itga⁰. Adat wul plīā'rs negwā'⁰t gesget g'ileks-nī'⁰sge na'kstga⁰, adat dza'ktga⁰,
20 da-ya'ge l!gwā'leksegem hanā'⁰x ges negwā'⁰tga⁰; gan adat wula sen!uwô'xtge sem'ā'g'itge l!gū'!gem hanā'⁰xt a'sge ha'utga⁰: "Ġâ'!du gan lū'⁰ntin me gan wulā'gwa lā'msut?"

Adat sa-gā'⁰sge ba'nat guge na-lu-men-ya'gatga⁰; adat
25 sa-q!a'gasge xpī'⁰lsge lā'ktga⁰ a demt ma'ksge ne-sesē'⁰ptga⁰. Adat wul lu-tgi-lô'⁰desge wul lu-tgi-ga'xga⁰. Adat men-ma'ksge ne-sesē'⁰ptga⁰ txa-sa'mikga⁰. Adat g'ik ha'ts!eksem tgi-lô'⁰detga⁰. Txā'!pxa t wulā'gudet, da men-ga'wundet txan!ī' sē'⁰bet dīl sa'miga⁰. Adat wul sem ama dā'⁰tet.
30 Ada wulat l!ī-g'an-sū' wī-man-lī' gesge lax-ô'sge wul sge'r ne-dza'gem tx⁰mā' lā'msem y!ū'⁰tatga⁰, — gu man-lī' na-klul-l!ī-ba'ts!en l!gū'!gesge sem'ā'g'it ge'sge lax-t!ēm-ga'us-tga⁰. Ada wul ha'ts!eksem g'ik dedū'⁰lsge lā'msge sem'ā'g'itge da sem lu-am'ā'msge qa-gâ'⁰tga⁰. Adat ha'ts!ek-

one whom you love, whom you embrace." Thus she said. Then she went up again on the rays [feet] of the sun, and her husband went with her. Then she said again to her husband, "Go back, lest I look back upon you!"

Potlatch-Giver did not mind what his wife said to him, because he desired to take back his wife to his house. He followed his wife, crying. Then she said again, "Go back, lest I look back upon you!" Then both went up along the rays [feet] of the sun. The woman went first. While the man was still going up, the woman looked back when she arrived on top of the ladder that led up. Then he sank, and was entirely gone.

Then, however, the princess went on crying. She entered the house of her father. She went in crying. Therefore her father asked her, "My dear, why do you cry?" Thus said the chief. Then she told her father that she had looked back on her husband, and that he was dead. Thus said the princess to her father. Therefore the chief rebuked the young woman, and said, "Why were you angry, and why did you do so to my son-in-law?"

He at once took his net, which was hanging up in the house, and opened the front end of the fire to haul up his bones. He put down (the net) where it was open (inside downward). Then he hauled up the bones with all the flesh on them. He put it down again. He did so four times, then all the bones and all the flesh had been taken up. Then he put them to rights; and he swung the great plume four times over the place where the dead body of his son-in-law lay, — that plume which the daughter of the chief was wearing on her head. Then the son-in-law of the chief was alive again, and

semt g'ík sī⁰p!endet Waxayā⁰kge na'kstga⁰. Ada g'ík dī ha'usge hanā⁰x ges nī⁰tga⁰.

Ada kla-g'ík ā'm sga-na'ge wa'ntga⁰, da g'ík ha'ts!eksem wi-gratgege y!ū⁰taga⁰ asge txalā'ntga⁰, gan wi-ha'utgetga⁰.
 5 Gan at ge'redaxtget negwā⁰tge lǵū⁰lǵem hanā⁰xtga⁰ gā⁰dze gan ha'ul lāmst. "Wī-g'a'tgegadeł n-txalā'nt," da-ya'ges negwā⁰tga⁰. Ada la g'ík k!e'relde sat da g'ík haldem-gôltga⁰. Adat wul kla-k!uł-ama gāgā⁰d dīl la'msde, a demt hāgul-k^uda'xsedet. Adat g'ík tgi-l!i-yā⁰ka n-lax-asī⁰
 10 g'a'mget. Ada g'ík wul txal-wutwā⁰ n-txa-stū⁰p!elsge huwā'lpga⁰. Adat wul kla-sa-lu-da'mtge hanā⁰xge na'kstga⁰. Adat kla-hū'mts!extga⁰. Ada kla-k!uł-ga-lǵusge'redetga⁰. La ga'udi wā'ldet la dem besba'saxgetga⁰, da sa-dzī⁰pga⁰. A'lǵet g'ík nī⁰st. Da al wula ts!ī⁰nt gesge
 15 awā⁰s nā⁰tga⁰. Gakstatnā⁰ la al dzaks nā⁰tga⁰, dza'k gesge ne-qā'ga dem g'ík lu-ya'ltgetga⁰. Ada wul sta-g'isi-iā⁰s Waxayā⁰k ā g'isi-Ksiā'nga⁰.

Ada wula na-bā⁰t ge'sge k!e'relde wul dzô'xsge qal-ts!a'be Ts!em-sia'nt a wul dzô'ga G'inaxang'ī⁰get. Ada
 20 la⁰ dem na-bā⁰det. Da txal-wā'ida k!ā⁰lde lǵu-yā⁰ksem hanā⁰x gesge txa-stū⁰p!elsge huwā'lpga⁰. Ada sa-hmā'mext ges n!ī⁰tga⁰ gan da'wula gun-iā⁰s Waxayā⁰k gesge awā⁰tga⁰. Adat ge'redaxtga⁰ gant ma'letga⁰: "Lǵū⁰lǵem'ā'gridet n!e'riut. Miā'n qal-ts!a'be gwa⁰. Ada txalpx=
 25 dā⁰l lēmkdī'tgut." Ada wul ha'us Waxayā⁰kga⁰: "Des al me anā'x! n dem na'ksge nī?"

Adat wul anā⁰xtge lǵuwā'lksekga⁰, gan kla-dīt ge'redaxtga⁰: "Nda'da gu wul wā⁰tgen?" Adat magā'ndetga⁰ as n!ī⁰tga⁰: "Ne-ks-gā'gam wā'yut Asdi-wā'l; ada su-
 30 g'a⁰wunden g'ík ha'ts!eksem ë⁰tges Waxayā⁰k," da-ya'gesge lǵu-yā⁰ksem hanā⁰xga⁰, gan da'wula semgalt sī⁰=

they were of good heart. Then Potlatch-Giver loved his wife again, and the woman did the same to him.

They staid there for some time; then the man became homesick again for those whom he had left behind, therefore he cried. Therefore the father of the young woman inquired why his son-in-law was crying. "He says he is homesick for those whom he has left behind," said she to her father. One day they arose again, and bade farewell [for a while about good heart] to their father-in-law, intending to leave in time. Then they went down again on the rays [feet] of the sun. They arrived again behind the houses. Then the woman embraced her husband at once, and she kissed him, and for a while they were happy. After she had done so, they parted, and she suddenly disappeared, and he did not see her again. He, however, entered at his mother's. Behold! [but] his mother was dead, she had died before he returned. Then Potlatch-Giver continued to go down Skeena River.

He came out at a camp, a town of the Tsimshian, G'inaxang-i'oget. When he came out of the woods, he met a noble-woman behind the houses. At once she smiled at him, therefore Potlatch-Giver went to her. He questioned her, and therefore she told him, "I am the chief's daughter. He is the master of the town. I have four brothers." Then Potlatch-Giver said, "Do you agree to marry me?"

Then the princess agreed; and therefore she asked him, "Where do you come from?" Then he explained to her: "First my name was Asdi-wā'l; now I have the new name Potlatch Giver." Thus he said to the noble-woman. Therefore she loved him very much. She said to him,

plentga⁰. Ada ha'ut ges nli⁰tga⁰: "Wai, la me na'ksut
 ga⁰wun," a wult la na'ge dat n!axn!ō⁰ hau ga'det ā ne-
 wā⁰s Asdi-wā'lga⁰; nin!i' gan semgal lu-ā'm gā⁰tsge hanā⁰x
 gesget wul na'ksgetga⁰. Wai, la tgi-yā⁰sge sa'ga⁰, dat
 5 wula y!aga-stū⁰lsge hanā⁰xga⁰. Ada wul lu-lā⁰!get gesge
 ts!em-ptō⁰! gesge l!gwā'lksegem hanā⁰xga⁰.

Ada la ganlā⁰kga⁰ da wulā'isge sem'ag'itge lu-x-dzī'usget
 dī gesge l!gū⁰!getga⁰. Gan ada wula ha'utga⁰: "Nā⁰de,
 dā⁰!, gu awā⁰n?" da-ya' gesge l!gū⁰!getga⁰. Gan sa-ha'usge
 10 hanā⁰xga⁰: "T Asdi-wā'l lā gut Waxayā⁰kda⁰ nin!i't' in
 na'ksut," da-ya' ges negwā⁰tga⁰. Ada wula ha'usge
 sem'ā'g'itga⁰: "Dā⁰!, t!em-stū⁰! la'msut wa!" Adat wul
 t!em-di-iā⁰tge hanā⁰xge na'kstga⁰. Ada wult wa'ndet
 gesge na-stā⁰ n-la'kt ganl txanlī' l!gu-q!a!ā'ntgedet. Ada
 15 sem-sagait-lu-am'ā'm gāgā⁰de lamst dī! txanlī' l!gu-q!a!ā'nt-
 gedet. Sagait-ts!elem-qa'odiga⁰. Ada sem-amag'ig'a'tga⁰.

Ha⁰wa'!ge na'ge, nda ga-nē'neksget da al haldem-gō'!ge
 qal-ts!a'bet ā dem lā'ikdet. Ada la dem lā'ikdet, da wula
 sagait-qa'wunsge l!gu-q!a!ā'ntgetga⁰. Ada ha'utga⁰: "Lā'n
 20 dze kla-ga-x-sganī⁰sdem. Ā'yin yu-sa'migemt."

Ada sem ganlā⁰kga⁰, da haldem-g'ō'ldega⁰. Ada wul
 bax-wā'lxtga⁰. La men-ax'a'x!get gesge lax-wusen-yā⁰ga⁰,
 gakstatnā⁰, wadi-hats!iā⁰nge ma'ti gesge n-lī-g'an-ne-stā⁰
 sganī⁰stga⁰. Adat wula lu-lā'ldet Waxayā⁰k ne-nā⁰tet,
 25 gā⁰sge ne-q!ā⁰dem t!ū⁰tsgedet dī! ha-k^uda'kga⁰, ganl ha-
 wā'ltga⁰, da wula bā⁰tet, at līg'i-de-bā⁰t ga'!gesge ma'tiga⁰.
 Adat gū⁰ na-ga-ts!ā'ut gesge hawā'lga⁰. Sem-k!ēpxa'
 ya'dzede txanlī⁰det. Adat wul lā⁰ndet ā awā' l!gu-q!a-
 lā'ntgetga⁰. Adat wul besbā'segandet ā txanlī' me!e-
 30 k!ā⁰lde l!gu-q!a!ā'ntgetga⁰. Ada al dīt lep-dō'ga abū⁰det
 a demt ya'use lā'mstet. Ada wul hiā⁰gwa yaga-lē⁰m
 sa'midet dī! yē⁰ga⁰. N!i'sge la y!aga-qa'odit gesge txa-
 n!i'sge sa'miga⁰.

"Marry me now," for she had long ago heard people mention [say] the name of Asdi-wā'1; therefore the woman was very glad to be his wife. When the day went down, he accompanied the woman down (to the village). They staid in (the house) on the platform of the princess.

When morning came, the chief knew that his daughter was staying with some one until the morning. Therefore he said, "My dear, who is with you?" Thus he said to his daughter. Therefore the woman said, "It is Asdi-wā'1, who is Potlatch-Giver, who has married me." Thus she said to her father. Then the chief said, "My dear, accompany my son-in-law to the fire." Then the woman went to the fire with her husband, and they sat down at one side of the fire with all his brothers-in-law. Then they were [together] good at heart, the son-in-law and all his little brothers-in-law. They went together into the house, and they were happy.

They had not been married long when the people broke up to move. When they moved, he gathered all his little brothers-in-law, and said, "Come, let us go hunt mountain-goats [enjoy the mountain]! We have no meat."

Early in the morning they arose. They went up; and when they reached the crest of the mountain, behold! the mountain-goats were like fly-blows over one side of the mountain. Then Potlatch-Giver put on his snowshoes, took his lance and his bow and his arrows, and ran and speared the mountain-goats, and he hit others with his arrows. He killed all of them. Then he let them slide down towards his brothers-in-law. Then he divided them among his brothers-in-law, but he also took a few himself to give them to his father-in-law. Then they carried down the meat and the fat, and they finished (carrying) down all the meat.

- Da wula haldem-g'ô'lt gesge dem lâ'ektge ā demt ha'be
 Maxte-qxā'łaga⁰. Ada ła leklā'ikdet, da Al wā'⁰benga
 ıgu-wā'lksem hanā'⁰xga⁰. Ada g'ık hats!eksem haldem-
 g'ô'lte g'a'det a dem lelā'igem K-lō'semstga⁰. Çan ła
 5 k!e'relde sat, da wī-uks-lā'⁰ltgege Ts!em-sia'n gesge lâ'iktga⁰.
 Ada dī mō'xget gesge ıgu-q!a!ā'ntgetga⁰. Ada Al g'ina-
 t!ā'⁰s negwā'⁰t gesge txalā'⁰nt gesge Maxte-qxā'łaga⁰.
 Lep-qaxsā' txan!ı'sge ıgu-q!a!ā'ntgetga⁰ asge ła llā'iktga⁰.
 Si'⁰lg'ıtge wul mō'xges Waxayā'⁰kga⁰. Ada sagait-q!ala-
 10 iā'⁰tga⁰. Ada Alt semgal si'⁰p!entge hanā'⁰xge na'kstga⁰.
 Amiā't gesge Maxte-qxā'łage, ada dzô'xt gesge qal-ts!a'=
 bem Kse-mā'ksen. Ada k!a-na'ga dzexdzô'xt gesge gwa's=
 ga⁰, a wul ıem-bā'⁰sge gâ'⁰xdet. Ninlī' çan wa-k!a-t!ē'ld
 lâ'ikdet a ne-wul-dzô'xdet.
- 15 Ada ła tgu-wa'ndeda n-la'kdet ge'sge ła na'ge hū'⁰p!el
 ā n-ts!em-wālp q!ô'ldet, ada wult k!u!-lesā'rsge wula wā'lsge
 wula dza'bedet ā lax-a'kset dı! spagait-ganga'n gesge se-
 wulı'⁰nsgetga⁰, çan sa-ha'us Waxayā'⁰kga⁰: “Ha-l!ı-gâ'du
 se-wulı'⁰nsgem spagait-ganga'n na al k!a-ā'm deda lax-
 20 a'ksıt.” Adat sem-halā'g'ıxdge ıgu-q!a!ā'ntgetga⁰, çan sa-
 ha'usge k!ā'⁰ltga⁰. “Wai, lā'n dze mela-k!a-hu'k-ga-wula-
 dza'pdem ā dze g'ıdzē'⁰p, ada dep dem nı'⁰nde k!a-ā'mdet.”

- Ada ası sem-ā'⁰ks yā'⁰gusge dzı'ustga⁰, da Al y!aga-ge'⁰=
 waga⁰ a dem wā'⁰tga⁰. Ada wul uks-dā'we!ga⁰. Sa'gait-
 25 lōgôm-qa'odiga⁰. Ada Al dī wula bax-iā'⁰s Waxayā'⁰kga⁰
 lax-sganı'⁰sdga⁰ a'sge nā'⁰ketga⁰. Sen-yā'⁰guda q!ā'⁰dem
 t!ū'⁰tsget dı! ha-k'da'kdet ada hawā'ltga⁰. Adat wā'⁰sge
 gū'⁰p!eltge spe-sa'miga⁰. Ada wult lu-se-pliā'n ts!em-spe-
 sa'mit. Ada ıat hū'⁰mtge sa'mige pliā'nga⁰, ada wul
 30 ksā'xtga⁰, adat xpe-yas'ia'tstga⁰. Adat wul g'ık gâ'⁰ g'ık
 k!e'relde spe-sa'mit. Adat g'ık lū-se-pliā'ntga⁰. Çaksta,
 ła g'ık ksā'xtga t!epxā'⁰tga⁰. Adat g'ık xpe-ya'dze tx=
 n!ı'⁰tga⁰. Sagait-txā'lpaxa ya'dzesgetga⁰. Adat k!a-y!aga-

Then they started to move, to go to Metlakahtla. When they moved, the princess was with child. Then the people started again to move to Nass River. Therefore one day all the Tsimshian started to move. The little brothers-in-law went also aboard, but they left their father behind at Metlakahtla. All the little brothers-in-law had each his own canoe when they moved. The eldest one had Potlatch-Giver aboard. They all went together. The woman, however, loved her husband dearly. They came from Metlakahtla, and camped at the town KSE-mā'ksen. They camped for a little while there, because they had a head wind. Therefore they could not move their camp at once.

When they were sitting around the fire late at night in their house, cutting fish, they talked about what the sea-hunters were doing and what the mountain-hunters were doing. Therefore Potlatch-Giver said, "I think the mountain-hunter, however, is better than the sea-hunter." Then his little brothers-in-law derided him. Therefore one of them said, "Let us hunters go out to-morrow, that we may see who is best."

When morning began to appear, they launched their canoes to go out hunting on the water, and they went seaward together in one canoe. Then Potlatch-Giver, on his part, went up the mountain on his snowshoes. He held his lance and his bow and his arrows. He found two bear-dens. Then he made a smoke in the bear-den. When the bears smelled the smoke, they came out, and he killed them while they were coming. Then he went to another bear-den and made smoke in it. Behold! two of them came out again, and he killed all of them while they were coming out. He killed four, in all. Then he carried them down, those which were fat bears; and he

tla'ldetga⁰ gu semgal yikyë⁰yîm sa'mit. Ām k!a-y!aga-ts!en!-dâ⁰detge, gana y!aga-x-hū⁰p!eltgetga⁰.

Adat sa-na-bā⁰t gesge ne-wul-dzô'xtga⁰; ga'ksta, a'ge la'ak'! g'a'tga⁰, a wul sem-ğa-dzâ⁰ğa lgu-qla!ā⁰ntgetga⁰
 5 a'sde wul wa-dī-lgu-xā⁰ga dze dī lgu-dza'klusget ā nde-wā⁰tga⁰. Nin!i'gan lek!ū⁰ntidga⁰, gan at sa-k^uda'xsetga⁰. Ada semgal lu-t!ā⁰x!ge gâ⁰ts Waxayā⁰kga⁰. Ada lu-men-tlā⁰t gesge ne-miā'nsge ga'nga⁰ asge wi-ha'utgetga⁰. X-gwa'tkset, ada k^utī⁰t. Ada g'ik dā'u!sge sī⁰p!ensgem
 10 na'kstga⁰. Ada lu-men-tlā⁰t gesge wī-ā⁰tgega⁰.

Ada la gan!ā⁰get da lu-bā⁰ge xsâ⁰ ge'sge wul tlā⁰tge a'sge ne-qal-wul dzô'xtga⁰. Lō'igem G'itxā'lage wul wā⁰t= getga⁰. Ada g'ap-dem dī wul-Lō'semstge gan wā'ltga⁰ ā la dem wul lu-wa't!a rat. Ada wul k!a-dī dzô'xt ge'sge
 15 qal-wul dzô'xga⁰. Nin!i' la hiyā⁰gusge se-la'ksetga⁰ da al gun-iā⁰t Waxayā⁰k ada ha'utga⁰: "Ā'mesen! k!a-lam-ts!i⁰ni a awā⁰sem." Ada anā'xde dep gwa⁰.

Ada g'ik na-txalpxdâ'! ne-nuwa'k'at, āda lu-spagait-klâ⁰! lgu-lemkdī⁰det. Adat plīā'redet Waxayā⁰k dep
 20 gwī⁰t a gâ⁰ wula wā'! gan wā'ldet. Ada sem-q!ā⁰sge qāgâ⁰t ges n!i⁰tga⁰, a lat n!axn!ō⁰sge ha'utga⁰. Adat wul tlā⁰desge lgu-lemkdī⁰tga⁰ a'sget dem g'ap-na'ksentga⁰. Adat wula ma'ledet Waxayā⁰k wul dā' ne-ya'ts!esgetga⁰: "Txa'lpxa ôl ya'dzut g'its!i⁰p, dâ⁰ da gwī⁰t." Gan dā'
 25 wula haldem-g'ô'let at gâ⁰det. Ada txal-haxhō'g'ixt ge'sge ô'lga⁰. Ada sem lu-am'ā'msge qa-gâ⁰tga⁰; gan! g'ik k!e'relsge sa'ga da g'ik lâ'iktga⁰. Ada k!u!-ga-lgus=ge'redat a ga-g'ala-yā⁰tk.

Ada wul lu-ma'xsget ge'sge K-lū'semset ā la tgi-yā⁰set.
 30 Ada wula dzô'xdet ā Spe-se-re'det. A la a'! g'ik ga-k^utī'da

left some behind. Therefore he carried them down until night [down, enjoying the night].

He came out of the woods at their camp. Behold! there was nobody there, because his little brothers-in-law were much ashamed because they came home empty-handed [even without a little foam]. They, on their part, had killed little when out hunting in their canoe. Therefore they were angry, and therefore they left him. Then Potlatch-Giver was heavy at heart. Therefore he was sitting up at the foot of a tree and was crying. He felt cold and was hungry, and his beloved wife was gone again. He sat up all night.

When it was morning, a canoe came to where he was sitting at the empty camp. People who were moving came from G-îtxā'la. They were also really going to Nass River for the olachen-run. Then they camped at the empty camp. When they started a fire, Potlatch-Giver went towards them, and said, "May I come in to you for a while?" Then they assented.

These were also four brothers, and among them was one little sister. Then Potlatch-Giver told them what had happened to him. Then they pitied him, when they heard what he said. They placed their little sister (near him), that he should marry her. Then Potlatch-Giver told them where his game was. "I killed four bears yesterday. They are there." Therefore they arose and went there; and they came to the place where the bears were. Then they were glad at heart. Therefore the next day they moved again; and they were happy, going up the river.

They steered towards Nass River, and in the evening they camped at Olachen Place. However, the Tsimshian

Ts!emsia'n a derem laā⁰xdet da wul mū⁰t a ła lu-dzax=dzô'ga G'itxā⁰ła ā n-lep-ne-dzô'gôm ga-se-re'tga⁰. Ada lu-gū⁰sgegat asde g'ā⁰tgeda⁰ hanhā⁰ntgał ga-xsā' ā susa'mit, gan dā' wula gatgô'it!ekst gesge dem ga-gem-
5 sa'midet. Ada wul ga'dzeks sa'misge łgu-q!ała⁰ntgetga⁰.

Ada g'ik wul bax-yā⁰s Waxayā⁰k gesge txal-ha'ulitga⁰. Ada g'ik tlepxā⁰de se-ô'ldet. Adat k!ina'm k!ā⁰get gesge sī⁰lg'itga⁰, ada a'lt besba'segan g'ik k!ā⁰gedet a gulā'nde łgu-q!ała⁰ntgedet. G'ik k!e'relde ganłā⁰get da
10 g'ik dā'ultga⁰. Ada g'ik tlepxā⁰de medī⁰kge ya'dzetga⁰. Ninlī' hats! ha-lū⁰lg'idet ā txanlī' sem-g'ig'a'dem Ts!emsia'n. Ninlī' wā'idet ā ła lū⁰lg'idem sa'mit ā ne-sa'mi wī-t!amedī⁰get. Ada wulā⁰yin ne-su-wā'm sem'ā'g'it a txanlī' g'a'det. Ninlī' gant wulā'ide g'a'de wā⁰tga⁰.

15 Ada kla-ā'msge sga-na'ge dzô'xt gesge ts!em-K-lū'sem=sga⁰. Gaks, wul sa-g'ô'ła dzemdza'mdet, ada ła ga'udi txanlī' na-hała'ldedet; ada ła sagait-g'isi-yilya'ltge lā'iget ā lep-ha'be ne-lax-qal-ts!epts!a'pt; txanlī' Ts!emsia'n dī lu-yilya'ltget, at ha'be n-dī-lep-qal-ts!a'pt ā Max!e-qxā'ła; ada
20 dī-lep-wā'l G'itxā'ła dī-lep-ha'bede n-dī-lep-qal-ts!a'pt gesge Lax-alā'n. Ada wagait-uks-mô'xges Waxayā⁰k a'sge łgu-q!ała⁰ntgetga⁰ asge n-txalā'ntga⁰.

Ada k!A-k!uł-na'ksge wā'ltge, gaks, wul de-txal-iā⁰sge ama wā'ls Waxayā⁰k a'sge spagait-g'a'tga⁰ a'sge G'itxā'ła
25 ts!u leks-ts!a'pga⁰. Ada k!uł-hidū⁰t gesge txanlī' wul-dzexdzô'xdet a'sge semgal wula dza'bet. Ninlī' hidū⁰m g'a'det. Wai, k!A-ā'ma wā'l gesge leks-lax-iū⁰pga⁰, ada wul ła kse-laxla'xsge łgū⁰łges Waxayā⁰k łgu-y!ū⁰taga⁰.

Nlī⁰sge ła al sem-gū⁰msemga⁰, ła g'ik man-ga-la'gasge
30 la'kga⁰. Adat tgu-wa'n łgu-q!ała⁰ntget a'sget lesā⁰lsge sga-t!ā'xlgesge hmman-lī-yā⁰gesget' in se-wulī⁰n tli⁰bent

were hungry again. They were starving. Then they heard the news that the G'itxā'la were camping at their olachen-fishing camp. Then they went to those who, it was said, had salmon in their canoes, and fresh meat. Therefore they came to buy meat, and the little brothers-in-law sold the meat.

Then Potlatch-Giver went up again into the woods, and he killed two bears. He gave one to the eldest one, and distributed one among the three (other) brothers-in-law. Next morning he went again and killed two grizzly bears. Then he invited to a feast all the chiefs of the Tsimshian. Those are the ones whom he invited in, and whom he feasted with the meat of the bears and of the large grizzly bears. Then he made known his chief's name to all the people. Therefore the people knew his name.

They camped for a good while at Nass River. Behold! at once they tried out the olachen-oil; and when they finished what they had been working at, they all returned down the river and started to go to their own towns, all the Tsimshian; and they also returned to their own town at Metlakahtla; and the G'itxā'la also did the same: they started to their own town at Lax-alā'n. Then Potlatch-Giver went out to sea aboard (the canoe) of his little brothers-in-law to those whom they had left behind.

He was there for some time; and behold! Potlatch-Giver's wealth increased among the G'itxā'la, although they were a strange tribe. Then his fame spread among all the camps, because he was a great hunter. That was his fame among the people. He was very rich in the strange country. Then the child of Potlatch-Giver was born, a little boy.

When it was mid-winter, they piled up a fire, and his little brothers-in-law sat around it, talking about the diffi-

ā lax-lâ⁰bet. Semgal tlâ'xłgedada ts!er gâ⁰bet dem wula
uks-g'ô'łga⁰. Ninlî' sem-ā'm hiā⁰gusge ha'utga gwa⁰;
gana ha'us Waxayā⁰kga⁰ sem'â'g'itga⁰: "Nā⁰t, am-sa-man-
sga-dâ'ēg'înt n-nā'i ā ne-ha'usam, ada dem txa-nā⁰kem
5 man-bā⁰yut ā lax-lô⁰be ne-ha'usemt." Gan sa-sagait-
ha'usge łgu-q!a!ā⁰ntgetga⁰: "Wai, wai, me dze mô'xgena
klam ā dze g'itslî⁰p dem nî⁰dzem me dem man-bā⁰ lax
ha-l!i-dâ' tli⁰bent." Adat wul anâ⁰xtga⁰.

Da sem asî aa'ks-yā⁰gusge dem wul dzî'ustega⁰, da al
10 haldem-g'ô'łge łgu-q!a!ā⁰ntgetga⁰. Txālpxs gesge qaxsâ⁰t-
ga⁰. Ada sî'lg'itge wul mô'xges Waxayā⁰kga⁰. Ninlî's-
ge g'ap hasa'xtge dem wul mô'xgetga⁰. Da wula uks-
lâ⁰ltgetga⁰, sagait-k!e'relge uks-lâ⁰ltgetga⁰ asget l!i-gugū⁰s-
ge lax-ha-l!i-t!a tli⁰benga⁰. Wagait g'ia⁰ksge wul tlā⁰tga⁰.
15 Ninlî' g'ap-wā⁰de gu lax-lô⁰be gwa⁰ ha-l!i-t!a tli⁰ben.
Ada la sem lebagait-sga-tlā⁰ g'a'mget da alu-t!ā⁰ge wul
tlā⁰sge lax-lô⁰p gesge wagait-dâ⁰ga⁰. Ada wul sem lu-
qa'unsgem lu-wā'idat lat txal-da⁰lp!en lax-lô⁰bet, gaksta,
k!u!-wā⁰lt sem-l!i-hô'ltgede tli⁰bent.

20 Ada ts!ū'ne-l!i-hē⁰tges Waxayā⁰k ā lax-g'i-tslâ⁰ega xsâ⁰
łgu-q!a!ā⁰ndet, guldem-qa'odi da dem gô'sdet l!i-qa'wunde
txanlî' ne-gus-se-wulî⁰nsgetga⁰. Hô'yade n-nā⁰t; adat gā⁰
neg'a't!em t!ū⁰tsget d!l ne-hakda'ktga⁰. Adat g'ik lagax-
y!kyū⁰tga⁰ gū⁰p!elde nta-huwā'ldet. A'mksa qô'ldzegatge
25 ne-wa'sgetga⁰. Ada sem awus-hē⁰tkset. Ada la men-
txa-hô'ksgeges xsâ⁰ gesge gâ⁰pga⁰, ada la txal-a'xłgedet,
da sem-uks-gô's gesge ts!em-xsâ⁰ga⁰. Ada sem men-
g'ipā'y!kt ge'sge lax-lâ⁰pga⁰. Sa-lu-tgwa-gagā'wunde n-nta-
huwā'lt asget gū⁰sge tli⁰benga⁰. Adat g'ik wul amg'a'łgede
30 na-ga-tslā'u tli⁰bent. Adat lat lu-q!a'gan txanlî' tli⁰bent.
Ada na-ga-tslā'udat' in tgi-de-g'â'he ha-wā'lt āt uks-ha'be
lax-a'kset.

Wäi, la ga'udi wā'ltga⁰, ada wul tgu-iā⁰t gesge wul
lâ⁰sge ne-ga-xsâ⁰ łgu-q!a!ā⁰ntgetga⁰. Gakstatnā⁰ la al

culties of the sea-lion hunters in going up the rocks. It is very difficult on account of the great waves going seaward. While they were speaking about this, Chief Potlatch-Giver said, "My dear, maybe I have to put on only my snowshoes at (the place) you are talking about. I'll put on my snowshoes, and I'll run up the rocks you are talking about." Therefore all his little brothers-in-law said together, "Oh, go aboard with us, and to-morrow we will see how you go up the sea-lion rock." He agreed.

Early, when morning came, the little brothers-in-law arose and started in their four canoes. Potlatch-Giver was aboard with the eldest one. That was the one who desired him very much to be in his canoe. They started out together, and steered for the sea-lion rock. It was way out to sea. They came right to the rock where the sea-lions were. When the sun was right in the middle of the sky, the rock was there distinctly in the distance. Then they paddled as strong as possible [emptied out paddling]; and when they were near the rock, behold! it was full of sea-lions.

Then Potlatch-Giver stood up in the bow of the canoe of his brother-in-law, ready to jump, and he had all his hunting-clothes on. He wore his snowshoes and held his lance and his bow, and he wore on both sides around his neck two quivers. He had his blanket around his shoulders. Then he stood ready. When the canoe went up with the wave, and came near, he jumped out of the canoe. He flew up the rock, and he finished all [around] his quivers shooting the sea-lions, and he speared several sea-lions. He had killed all the sea-lions. Several jumped down with the arrows and rushed into the water.

After he had done so, he went about to where the canoes of his little brothers-in-law were. Behold! how-

wagait-dzagam-dā'ułsge ne-wul mō'xgetga⁰ asget sa-k^uda'x= setga⁰ asge wī-lax-lō⁰pga⁰, a wul semgal dzā⁰xsgē sī⁰lgitga⁰. Ada Al kla-tgu-llā'kse galtsxa'nt' in bebā⁰detga⁰. Ada sagau-hē⁰tges Waxayā⁰k gesge ne-lax-ō'sge lō⁰pga⁰; a'łge
 5 xsta'ltgetga⁰. Ada txanlī' ha'usget gulā'nem łgu-q!a!ā⁰nt= getga⁰ asget gun-mō'xgetga⁰. Ada hagul-ha'utga⁰. "Ndō⁰, dzagam-ga-da'ułsem la ā'm wul llī-t!ā⁰yūt."

Ada wul dī-dzagam-dā'ułsge ne-aniā⁰sge sī⁰lg'it gesget k^uda'xsetga⁰. Ada am-g'ina-qalbē⁰ltget' in bebū⁰detga⁰.
 10 Ada la g'ik ā'msge sga-na'kt da g'ik k!u!-dā'ułge ne-g'ik aniā⁰tga⁰. Ada ā'łge dī t!ēlt malem k^uda'xsetge ts!uwā'n= gridem łgu-q!a!ā⁰ntga⁰. Łā wul txal-g'ā'kstga⁰. Ada la dem lu-dā'ułsge g'amk gesge sga-na'ksget bebū⁰detga⁰. Hasa'xtge demt mō'g'antga⁰. Ada wul ha'utga⁰: "Nā⁰t,
 15 ndō⁰ dzagam-dā'ułent," da-ya' gesget' in bebū⁰detga⁰. "Ła ne-wulā'ī g'ap-sge'r qā⁰den ā klā'ī ā me-sī⁰p!enut. Ada Al g'ap-dā'u!a sī⁰lg'idem wa'k'ent a klā'ī."

Ada kla-gam wī-ha'utgesge ts!uwā'ng'itga⁰. Ada sem hagul-dzagam-dā'ułga⁰. Ada la lebagait llī-klā⁰lt gesge
 20 lax-lō⁰p gesge wagait-g'ia⁰ksge. A'łge la'kde! dem wul g'a'mkset. A'łge yā'wuxget. Llī-t!ā⁰t gesge wī-ā⁰tget. Ła gan!ā⁰get, da wula haldem-bā⁰tga⁰. Adat ts!ā⁰ts!e ne-hawā'lda lu-ma'xsget ā tlī⁰bent. Adat hā⁰n k!e'relde nta-hawā'ldet. Ninlī' la g'ik hū⁰p!el, ada wul nā⁰kedet,
 25 ada la xstā⁰xdet.

Ada la se'relge ā⁰tget, da gwā'ntge bā⁰sget la aa'ks- yā⁰gwa dzī'uset da gwā'ntge wī-lē'ksem bā⁰sget. Adat sem llī-gū⁰ wī-lax-lō⁰bet, llī-g'an-nne-wā⁰da gā⁰bet ā n lax-ō' ha-llī-ta tlī⁰ben. Ada llī-g'a'ksget gesge xē⁰xga⁰.
 30 Adat wul ba'ts!entget Waxayā⁰kge sgan-t!ū⁰tsge!et ā lax-lō⁰p, ā ne-sem-wagait lax-wa'det, adat lu-na-lā⁰ldet dī! na-ha-k^uda'kdet dī! txanlī' ne-hawā'ldet. Adat sa-sga-haha⁰yīn ga'utxande hawā'lt ā ne-ts!uwā'ntga⁰. Ada wul gō'it!eks negwā'dem ts!ū⁰tsdet. Adat k!ina'm ne-wa'sedet.

ever, the one aboard of which he had been had started ashore and left him on the big rock, because the eldest one was much ashamed; but three were floating about, waiting for him. Then Potlatch-Giver stood on the edge of the rock and did not say anything. All his three brothers-in-law said that he should come aboard. He said softly, "Go ashore and let me stay here!"

Then the one next to the eldest left him and went ashore, and two canoes were left waiting. After a little while, the next one went away; but his youngest brother-in-law was not in a hurry to leave him, and drifted about near by. He waited a long time, until the sun was about to set [go in]. He desired to take him aboard. Then he said, "My dear, do go ashore!" Thus he said to the one who was waiting. "I know that your heart lies rightly towards me, that you love me; but your eldest brother has really left me."

Then the youngest one only cried, and he left him, slowly going towards the shore. Then he staid all alone on the rock way out to sea. He had no fire to keep him warm. He had nothing to eat. He sat up all night. When morning came, he arose. Then he pulled out his arrows, which were in the sea-lions, and he filled one of his quivers. When night came again, he lay down and slept.

At midnight a wind arose; and as morning came, a strong gale arose and blew against the great rock. The waves dashed over the sea-lion rock, and the top was covered with foam. Then Potlatch-Giver put up his lance on the rock, and at the very top he put on to it his bow and all his arrows, and he placed one arrow across the top. Then his father, the bird, came and gave him his blanket. Therefore he sat on the top of the lance and on what he had put end to end on it. That is what he

Ninlī' ɣan sa-llī-t!ā'⁰t gesge ne-ts!uwā'n sɣan t!ū'⁰tsget gu na-lu-na-lā'⁰ldet. Ninlī' wul llī-t!ā'⁰tga⁰. Wai, ɭa wī-sa-g'a'ksga⁰, adat ha'ts!eksem sagait-dô'⁰ɣa na-ha-wulā'⁰watga⁰. Gū'⁰p!elge ā'⁰tk ada gū'⁰p!el sa sɣa-na'ga wāl bā'⁰sget.

5 Ada sem wī-sa g'aks ā ɭa ɣa'udi xē'⁰gat. Kse-gwā'ntge g'a'mget ā lax-ha't, ɣan da'wula nā'⁰kes Waxayā'⁰kge asge wul su-nā'⁰lga⁰, da ɭa xstôxt da semt plī'⁰lent g'a'tga⁰ ā ha'utga⁰: "Wā'⁰nt yā'⁰yut," da-ya'ga n!axn!ō'itga⁰; ɣana sem-sa-haldem-bā'⁰tga⁰, ada klul-tgu-nī'⁰tsgedet. A'yin,
10 a'lget nī'⁰l līg'i-gā'⁰, a'm-ksa wī-lax-lô'⁰pga⁰. Ada g'ik lax-lô'⁰pga⁰. Ada g'ik wul ha'ts!eksem nā'⁰ketga⁰ ha-llī-gā'de dze kse-wô'xt.

Ada ha'ts!eksem g'ik xstôxt, adat n!axn!ō'⁰ wul ɭa g'ik ha'ts!eksem ɣô'it!ekst dat g'ik plī'⁰lent ɭa gū'⁰p!el wāl:
15 "Wā'⁰nt yā'⁰yut," da-ya'ga⁰. Adat sa-ɣ'an-t!ā'⁰ ne-wa'sedet at klul-nī'⁰ tgu-k'udū'⁰n wul nā'⁰kedet. A'lge gā'⁰l nī'⁰dzet, ada wul g'ik ha'ts!eksem nā'⁰ket ɭa klulē'⁰l wā'ltga⁰. Adat sa-ɣalkse-k'!i'⁰ts!el ne-gus-ia'nidet. Ninlī' wul ɣalkse-nī'⁰tsgetga⁰. Ada a'lt la'⁰gul-ts!a'lt ā ne-wa'sgetga⁰. Ada al
20 ɣalkse-nī'⁰tsget gesge ne-wul-na-q!a'ga ne na-k!i'⁰ts!eltga⁰. Ada semt lī'⁰le dem wul wā'⁰tget' in bep!i'⁰lentga⁰.

Ada ha'ts!eksem g'ik wā'⁰ltga⁰. ɢakstatnā'⁰, lɣu-wuts!i'⁰n ɭa gun-bā'⁰t gesge awā'⁰ wul nā'⁰kes Waxayā'⁰kga⁰. Adat g'ik plī'⁰lent ā ha'udet: "Wā'⁰nt yā'⁰yut," da-ya' lɣu-
25 wuts!i'⁰nga⁰. Ada sa-luklī-dā'ult gesge ne-miā'n man-k'ā'⁰xdet ā gu'it. Ninlī' ɣana haldem-bā'⁰tga⁰. Ada gun-iā'⁰t gesge ne-wul-t!a'ɭa k'ā'⁰xdet, adat sa-hasba-p!ē'⁰galdet. ɢakstatnā'⁰, ne-ts!uwā'n ɣa-nā'⁰xste wul sa-lu-tgi-hē'⁰tgetga⁰. Ada' wula sagait-ha'u txanlī' g'a'da lu-wa'nt gesge ts!em-
30 ts!a-wā'lpga⁰. "Wāi, ɭa ts!i'⁰ndet." Adat wul ba'le sɣa'ntga⁰ a demt tlā'⁰det ā na-stā'⁰ wā'lbet ā dzôga-la'get. Ada wul lu-tgi-yā'⁰t at tgi-yā'⁰ke lax-ɣa-nā'⁰xset.

Ada sem-hī-t!ā'⁰t gesget wul t!ā'⁰detga⁰ da a'l sa-gun-

sat on. When a great calm suddenly came, he again took off his hunting-tools. For two nights and two days the gale was blowing.

Now it was very calm, and the foam was gone. When the sun rose [touched outward], Potlatch-Giver lay down, for he was tired. While he was sleeping, a person poked him, and said, "My grandfather invites you in." Thus he heard some one say. Therefore he arose and looked about. No, he did not see anything, only the great surface of the rock, and again the surface of the rock. He lay down again, and thought he had dreamed.

He slept again, and again he heard something coming; and it poked him, and said again, "My grandfather invites you in." Thus it said. Then he suddenly took off [struck over] his blanket and looked about where he was lying. He did not see anything, and he lay down again, doing so the third time. Then he made a hole through his mink blanket and looked through it, and he wrapped his blanket around his face. Then he looked through at the place where he had made the hole. Then he waited until the one came who had poked him.

It happened again. Behold! a little mouse came towards the place where Potlatch-Giver was lying. It poked him, and said, "My grandfather invites you in." Thus said the little Mouse. Then it went away under (ground) at the base of a bunch of grass there. Therefore he arose and went to where the bunch of grass was, and pulled it out. Behold! the top of a ladder stretched down in (the ground). Then all the people who were in the house said, "Oh, now he has entered!" Then they spread out mats for him to sit down on one side of the house close to the fire. He went down into the house on the ladder.

As soon as he sat down where they made him sit, the

bā⁰get Ksem-wutslī⁰nga⁰ asge awā⁰tga⁰. Adat ge⁰re-
daxtga⁰: “Nā⁰t, a’l me wulā⁰idi gut’ in-wulā⁰gun ā gwa⁰?”
da-ya’get Ksem-wutslī⁰nge as nī⁰t; t ge⁰redaxtga⁰, gana
ha’utga⁰: “A’yin.” Ninlī⁰sge gan g’ik ha’tslēksem ha’utga⁰:
5 “Wai, nā⁰t, sa-dô’ga ne-gan-ts!em-mū⁰n, ada me txā⁰lget,
a wul n dem dô’xdet.” Ada wul wā’lt gesge ha’us Ksem-
wutslī⁰nga⁰.

Ada wul klul-lu-tgu-nī⁰tsges Waxayā⁰kga⁰. Gakstat,
nī⁰ wul lu-ma’xsge ne-hawā’lt gesga wī-lu-dza’ga-dā⁰t gesge
10 ts!A-wā’lpga⁰. Ada g’ik ha’tslēksem ha’us Ksem-wutslī⁰n-
ga⁰: “Qal-ts!a’be tlī⁰benī⁰ la gu gwa⁰. Ada ninlī’ gwai
wā’lbe sem-â’g’idet. Ninlī’ ne-hawā’n gu klul-lu-ma’xsget
gesge txanlī’ g’a’det; g’ap-txa-wā’ltge qal-ts!a’bī⁰, k!wā⁰tgi⁰
ā ne-hawā’n. Adat ma’le g’ap-x-ha-sī⁰pksetet lu-q!a’ga
15 g’a’det.”

Adat naxnō⁰det Waxayā⁰k wul wī-sā’ldzege ts!A-wā’lbet.
Ninlī’ gant ge⁰redaxdet Waxayā⁰kge klā⁰lde ne-xā⁰tkse
sem’â’g’it gū’ge t!el-g’a’detga⁰. Gana la lē⁰xgesge yā’=
wexgetga⁰, ada ma’le des dep gwa⁰i t wulā⁰i de-mā⁰tge
20 ne-wulax-ha-sī⁰pkset, ninlī’ ne-wā’nsem, da-ya’ga⁰. Gan
sem lu-am’ā’msges qa-gâ⁰tsge txanlī’sge tlī⁰ben ā lat
naxnō’ ha’us Waxayā⁰k a’sge demt de-lemâ⁰tge ne-gax-
ha-sī⁰pkset.

Ada wula se-tla⁰mas Waxayā⁰kge ks-gâ’gam sem’â’g’it=
25 get wult ts!ô⁰ts!A ne-hawā’lt. La kse-a’xiget, ada wula
mā⁰tget a ne-sī⁰pgetet. Ada wul lu-tgu-yā⁰t gesge ts!A-
wā’lpga⁰ asget kse-ts!â⁰ts!A na-hawā’ldet; dīl g’ap-txanlī’
qal-ts!a’bet, ada wul k!a’pxa lemâ⁰tget gesge ne-x-ha-sī⁰p=
ksetga⁰. Ada txanlī⁰sge tlī⁰benget’ in-sī⁰p!ens Waxayā⁰k=
30 ga⁰, a wult de-lemâ⁰tget gesge na-x-ha-sī⁰pksetga⁰. Ada
kla-ā’m sga-na’ga lu-tlā⁰t gesge ne-wā’lpsge tlī⁰benga⁰.
Wai, dem kla-sgô’ksem gwai da wula wā’ls Waxayā⁰k.

Mouse-Woman came to him, and asked him, "My dear, don't you know who does this to you?" Thus said the Mouse-Woman to him, questioning him; therefore he said, "No." That was why she said again, "Oh, my dear! take off your ear-ornaments and throw them into the fire, because I want to take them." Then he did what the Mouse-Woman said.

Then Potlatch-Giver looked about around in the house. Behold! his arrows were sticking [across] in the great house. Then the Mouse-Woman said again, "This is the town of the sea-lions, and this is the house of the chief. Those are your arrows which stick [stand] about in all people. Really this happened to the whole town. They are suffering [lost] on account of your arrows. They say that they really die of an epidemic."

Then Potlatch-Giver heard the people in the house groaning. Therefore Potlatch-Giver questioned a slave of the chief who served food. When he had finished eating, he told them that he knew how to cure the epidemic that they [you] had. Thus he said. Then all the sea-lions were good at heart on account of what they heard, what Potlatch-Giver said, that he could cure the epidemic.

Then Potlatch-Giver began first with the chief and pulled out his arrow. When he got it out, he was saved from his sickness. Then he went about in the house among the people, and pulled out his arrows; and really all the people [every one] were saved from the epidemic. Then all the sea-lions loved Potlatch-Giver because he had saved them from the epidemic. He staid for some time in the house of the sea-lions. Now we will go no further with what Potlatch-Giver did.

Sem hī-se-g'a'ksge wī-bā'⁰sget. Ada wula wā'la txalpx-
 dā'lde lgu-q!a!ā'⁰ndgetga⁰ hasa'xtge demt ts!ela'yusge lax-
 lō'⁰pga⁰ ā demt nī'⁰ dem dedū'⁰lst līg'i-dza'ksge lgu-q!a!ā'n-
 tga⁰. Ninlī' gan haldem-g'ō'lt gesge la g'ik ganlā'⁰k a
 5 demt llī-ha'be lax-lō'⁰pga⁰. Ada la llī-ma'xsgetga⁰, ada
 a'iget wā'⁰t; gan ha-llī-ga-gā'⁰tge dzet sa-ō'itēl gō'⁰p asde
 nda-wī-ts!e'r sde-gō'⁰p desda sa'da nda-wī-bā'⁰sgeda⁰. A'da
 ha'ts!eksem dzagam-lu-yīlya'ltgetga⁰. Gani-wula wī-hā'ut-
 gesge naks Waxayā'⁰kga⁰ a wul dza'ge na'kstga⁰. Txanlī'
 10 ganlā'⁰get lat g'ik wa'li lgu'⁰iget at de-gā'⁰det gesge g'il-
 hau'liga⁰ asge wī-ha'utgetga⁰ lu-da'bede sa. G'ap-hū'⁰p!el
 la g'ik ts!ī'⁰ntga⁰.

Wai, la dem g'ik ha'ts!eksem g'ik ya'ltgem des Waxa-
 yā'⁰k. Da sem txal-īā'⁰t sī'⁰p!ende miā'n tlī'⁰ben dīl txanlī'
 15 n-ts!a'ptga⁰. Nī, la klē'relde sa', da we-g'a'tget Waxayā'⁰k
 da nakst dīl lgu'⁰iget. Ninlī' gan ma'let gesge miā'n
 tlī'⁰benga⁰. Ninlī' gan ha'usge sem'ā'g'itga⁰ asge ne-
 ā'leksetga⁰: "Ndō'⁰sem ma'le gwā'sgu des G'ileks-qal-ā'sgem
 xsā'⁰," da-ya'ge sem'ā'g'it gesge wī-ā'leksetga⁰. Ada wul
 20 ga-dā'ultga⁰. La gatgō'it!eksga⁰, da wul ha'ut gesge
 sem'ā'g'itga⁰: "Qala'kdega'de xsā'⁰ n dem gwā'sgen."

Ada g'ik wul ha'ts!eksem ha'utga⁰: "Ndō', ma'le
 gwā'sgu des G'ileks-me-tlī'⁰bentk a! xsā'⁰." Da g'ik ga-
 dā'ultga⁰. Nī' la g'ik gatgō'it!ekst, ada g'ik ha'utga⁰:
 25 "Sem'ā'g'it, g'ik qala'kdegade xsā'⁰ n dem gwā'sgen."
 Ninlī' ne a'l wul na-ma'xsge na-hawā'ls Waxayā'⁰kge na-
 gāgal'ā'⁰se tlī'⁰benga⁰.

Ninlī' gan ha'usge sem'ā'g'it gesge ne-ā'leksetga⁰:
 "Tlem-gā'⁰ na-lep-xsā'yut. N dem gwā'se lgu'⁰lgu dīl ne-
 30 gan-pla'lg'ixsget." Ada wā'lsge ne-ā'leksetge sem'ā'g'itga⁰.
 Adat wul tgi-yā'⁰tge ne-ā'leksetge wī-qal'ā'sem tlī'⁰ben dīl

As soon as the great storm subsided, the four brothers-in-law desired to visit the rock to see whether their brother-in-law was dead or alive. Therefore one morning they arose and went to the rock. They stood on it, but they did not find him. Therefore they thought that the waves had knocked him off, when the great waves went along all day during the great storm. Then they returned to the shore. The wife of Potlatch-Giver cried all the time because her husband was dead. Every morning she carried her child on her back and went with it into the woods, crying all day long. And when it was really dark, she entered again.

Now we will return again to Potlatch-Giver. The love of the master of the sea-lions and of his whole tribe increased very much. One day Potlatch-Giver was homesick for his wife and child. Therefore he told the master of the sea-lions. Therefore the chief said to his attendants, "Go and say that I want to borrow the canoe of Self-Stomach (All-Stomach)." Thus said the chief to his attendants. Then they left. When they came (back), they said to the chief, "He says the canoe that you want to borrow is cracked."

Then he said again, "Go and tell Self-like-Sea-Lion that I want to borrow his canoe." They went again; and when they came again, they said, "O chief! the canoe that you want to borrow is also cracked." The arrows of Potlatch-Giver stuck in the stomachs of the sea-lions.

Therefore the chief said, to his attendants, "Take my own canoe to the fire. I will loan it to my son, and also my ballast." Then the attendants of the chief did so. His attendants took down a great sea-lion's stomach

- gū⁰p!eltge ne-gan-p!a'lg'ixsgetga⁰. Ada wula yā⁰emxs
Waxayā⁰kga⁰: "ME dem ts!ī⁰nt a wī-ts!em gal-ā'set, ā ła
Al qa'udi ts!e!em-t!ā'la gan-p!a'lg'ixsget, ada me dem lep-
sga-da'klt ā na-ts!e!em-yā⁰ken. Wai, dze da' ła dep
5 g'ig-ā⁰ksent dem ada' wul ha'unt: 'Gaxbelgalatk (?)' dem
da-m-ya'nt. ME dze da' ła g'a'lekse dze dzagam-a'x!gen,
ada me dem wul naxnō' xstā'mgat wul ô'isge gō⁰p ā dzô'ga
a'kset. Lax-a'use demt wul wul'am-suwa'n (de bā⁰skga⁰).
Ada me dze da' ła g'a'lekse dze g'ina-ts!ī⁰ken, me dem
10 ada' wula sa-lu' ne-sga-ts!ī⁰p!en, ada dem wul kse'rent,
ada me dem wul ha'ts!eksem g'ik sga-da'kldet, ada me
dem g'ik g'ig-ā⁰ksetdet, ada dem wul g'ik ha'ts!eksem
ha'unt: 'Am-ū⁰ks-gwōtk', dem da-m-ya'nt." Wai, ła gau=
dîsge ha'usge sem'ā'g'it ges Waxayā⁰kga⁰.
- 15 Ada wul ts!ī⁰ns Waxayā⁰k gesge wī-ts!em-qal-ā'sga⁰.
Adat lep-sga-ts!ī⁰ptga⁰. Adat wula gā⁰tge ne-sel-wā'lt=
gesge sem'ā'g'itge wī-qal-ā'sga⁰, at g'ā'ksentga⁰. Ada wula
ha'us Waxayā⁰k gesge ne-wulat hē⁰dzemxtga⁰: "Gaxbel-
gala'tk (?)," da-ya'ga⁰. "Am-gaxbel-gwa'tk," da-ya' gesge
20 wī-ts!em-qal-ā'sga⁰. Adat g'a'lekse lat wul'am-suwa'nde
bā⁰sget ā g'il-ha'ulit, adat nexnū' wul aō'ksge gō⁰bet ā
lax-a'uset ā dzô'ga a'kset. Adat g'a'lekse ła sa-g'ina-ts!ī⁰=
katga⁰. Ada wult sa-lū⁰ ne-sga-ts!ī⁰pdet, ada wul kse're=
det. Adat g'ik ha'ts!eksem sga-ts!ī⁰ptga⁰ ā ne-k^udō'ndet.
25 Adat g'ik wula g'ā'ksentga⁰. Ada uks-hē⁰tget gesge
lax-a'usga⁰ asge ha'utga⁰: "Am-ū⁰ks-gwōtk," da-ya'ga⁰.
Dā Al lgu-uks-bā⁰sgega⁰. Ada ła wul uks-hē⁰tgetga⁰,
gaks, wul wā⁰tgetga⁰.

Ada wula bax-yā⁰tga⁰ asge g'il-ha'uliga⁰. Ninlī' se-ā'm
30 hi-yā⁰det a spagait-ganga'nt da sem-sa-lu-hô'ksda ts!em-
mū⁰t a sem-lu-xā⁰xsa wī-ha'utgedet. Adat g'ik naxnū⁰
wi-ha'utgem lgwâ'm!get, gan sem hagul-yā⁰det at gun-
gâ⁰t. Gakstatnā⁰, na'ksta t'am wī-ha'utgetga⁰. Ada wula

and two loads of ballast. Then he advised Potlatch-Giver, "Go into this great stomach; and when the ballast is in it, then tie it up yourself, when you have gone in. When the wind sets you afloat, then say, 'Blow me ashore, west wind!' Thus you shall say. When you feel that you reach the shore, then you will hear the noise when the waves strike the shore of the water. The wind will blow you ashore on a sandy beach. When you feel that you are left on the dry (ground), untie what has been tied across. Go out and tie it up again. Then set it afloat again, and say again, '(East wind,) drive it out to sea.' Thus you shall say." Then the chief stopped speaking to Potlatch-Giver.

Then Potlatch-Giver entered the great stomach, and he himself tied it up. Then the companions of the chief took the great stomach and set it afloat. Then Potlatch-Giver said what he had been told: "(West wind,) drive it ashore." Thus he said. "Only (west wind) drive it ashore." Thus he said to the great stomach. When he felt that the wind had blown it ashore inland, he heard the waves striking the sand on the shore of the water. Then he felt that he was left on the dry (ground). Then he untied what had been tied across, and he went out. He tied it up again [around], and he set it afloat again. Then it stood out seaward from the sandy beach, and he said, "(East wind,) drive it seaward." Thus he said. Then, however, there was a little wind seaward. When it stood out to sea, behold! it went away from him.

Then he went inland. While he was there among the trees, crying and weeping were in his ears. He heard also a child crying. Therefore he went slowly, and went near it. Behold! his wife was sitting there crying. He sat down near her, embraced her, and said, "Do not cry,

gun-t!ā⁰t gesge awā⁰tga⁰ at k!u!-x!em-yā⁰gudet asge ha'ut-
ga⁰: "G'ilā' wi-ha'utgen; lā' wula dedū⁰lsut. A'! me lā'
wula ha-belbā'ldu n-ntA-ha-wula⁰wada⁰?" — "Ā⁰," da-ya'ge
na'kstga⁰. "Wai, dze bax-dô'gan ne-xbī⁰sdu dī! n-t!ax-
5 wa'nsdu dī! dahe'reset."

Ēa dem hū⁰p!elga⁰, da y!aga-yā⁰sge hanā⁰xga⁰. Ada
wul ts!ī⁰nt gesge awā⁰sge ts!uwā'ng'idem !emkdī⁰tga⁰.
Sem-ganlā⁰get da wula haldem-bā⁰tga⁰. Adat txa-dô'ga
ne-ha-wula⁰wa na'ksdet, dahe'reset dī! t!ax-wa'nsset. Nin!ī'
10 gant ge'redaxde !emkdī⁰det: "Dem ne gâ⁰ndu ne-wā'n?"
Nin!ī' gant ma'!e demt legū⁰lardet. Ada wul kse-dā'u!ga⁰
at bax-gâ⁰ g'il-hau'liga⁰.

Adat ha'ts!eksem g'ik txal-wā⁰ na'kstga⁰. Nin!ī' gant
g'ik ge'redaxde na'kstga⁰: "At ama-nī⁰dzenī gu !emkdī⁰t=
15 gen?" da-ya'ga⁰. Gan ha'usga hanā⁰xga⁰: "A'yint; a'mksa
ts!uwā'ng'idet' in se-sala-andem-ha'utgut. Ada !a g'ik di
lebā'lxse!e wa'k'adet at wul sī⁰p!enut." Wai, ada wula
wagait-bax-wā'lxst gesge g'il-hau'liga⁰. Adat wagait-wā⁰
n-dzôga-t!ā⁰t. Nin!ī' wul lô'gôm-dzô'xdet. Ada wul se-
20 la'kssetga⁰.

Ada wul ha'ut gesge na'kstga⁰: "Ndô⁰, me y!aga-gâ⁰!
wunā'ya." Ada wula y!aga-dā'u!sga hanā⁰xga⁰. Adat bax-
de-gô'it!ekse wī-wunē'ya. Ada wulat q!ô'tsdet Waxayā⁰kge
q!â⁰tsxande am-ga'nt. Ada wult dza'pt ā se-n!ā⁰x!det a
25 wul g'ap g'ik semgal huk dza'pdet ā g'ilā⁰det. Wai,
ada' wula hi-yā⁰gut dzabe se-n!ā⁰x!ga⁰. Su-g'a⁰wan da
qa'wundet, adat wulwulī⁰! qam-t!ū⁰tset ā ne-ga-hak!â⁰ se-
n!ā⁰x!em am-ga'ndet, at se-t!est!ū⁰tsge!det. Adat g'ik
wulwulī⁰! a'keset ā na-ga-benbe'n ne-se-n!ā⁰x!det. Adat
30 wul y!aga-dô'xt gesge ts!em-t!ā⁰ga⁰. Adat wul hi-yā⁰ksesge
ne-se-n!ā⁰x!ga⁰. Ada lu-hë⁰tget gesge ts!em-a'kset ā mela-
l!i-dâ'ide ga-an'ô'ndet ā me!a-k!ā⁰gedga⁰. Ada wult gak-
gaba'xsentga⁰, da al sa-!a!ā'ntgege n!ā⁰x!ga⁰. Ada wul
ga-dā'u!ga⁰, sem-x!na-mma'xs gesge ts!em-t!ā⁰ga⁰. Ada

I am still alive! Did you not keep my tool-box?" — "Yes," said his wife. "Then bring up my box with my adze and my hammer."

When it was going to be evening, the woman went down and entered [near] (the house of) her youngest brother. Very early in the morning she arose. Then she took along her husband's tools, the hammer and adze. Therefore her brother asked her, "What are you going to do?" Therefore she told him that she was going to burn them. Then she went out and went up inland.

She came to her husband again. Therefore he asked his wife, "Have those who are your brothers looked after you well?" Thus he said. Therefore the woman said, "No, only the youngest one sympathizes with me; but his elder brother hates him because he loves me." Then they went way up inland, and they came to the shore of a lake. There they camped, and he made a fire.

Then he said to his wife, "Go down for food." Then the woman went down, and she came up with much food. Then Potlatch-Giver chopped down a cedar-tree, and he worked and made a killer-whale, because he was an expert worker at carving. Then he began to work, and made (another) killer-whale. When he had finished, he rubbed charcoal on the backs of the killer-whales that he had made out of red cedar, making them black. Then he rubbed lime over the bellies of the killer-whales that he had made. Then he took them down into the lake, and the killer-whales which he had made began to float. He launched them on the lake and put his hands on each one. Then they began to swim: and suddenly the killer-whales began to move. They went and dived in the lake.

wul sa-la' bendet ā ga-bū⁰tet. Ada sa-tgu-gô'ldet ā man-
ta-ğâ'ğa ne-ğa-be'ntga⁰; sa-llâ⁰kset ā de'redet.

Ada wula uks-yā⁰s Waxayā⁰kga⁰ at wul'am-dô'xtga⁰.
Adat k^uh-yîsya'tstga⁰. Adat legū⁰lardet. Adat sa-de-bā⁰
5 txan!ī' wul leks-g'ig'a'de ganga'nt. Ada Al ła wula wā'1
naks Waxayā⁰kga⁰, ła g'ik kl'e'relde bax-yā⁰det, adat wul
pliā'r nakst ā ła g'ik uks-lâ⁰ltge txan!ī' lgu-qalā'ntget a
demt g'ik uks-ha'be lax-ha-llī-dā' t!ī⁰ben a lax-lô⁰bet a
dze na-dâ⁰ dze g'e-tslī⁰p, da-ya' gesge na'kstga⁰.

10 Wai, ła g'ap-su-g'a⁰wandet g'ik q!ô'dze wī-wa'let, ada
g'ik wul hi-yā⁰gusget dzepdzaptga⁰ g'ik se-n!ā⁰xlet. Ada
lat gagā'wuntga⁰, ada g'ik wul t!est!ū⁰dze ne-ğa-hak!â⁰
mele-k!ā⁰gedet. Adat g'ik ak'a'keke ne-ğa-benbe'ndet.
Ada Al ła sga-na'ge llagauk-hē⁰tge wunā'yēt dīl yē⁰t,
15 wundâ⁰t dīl p!elkwa't, ada mes-a'uset txā'lkdet ā ūmgâ⁰=
kset ā ts!em-n-la'kt ā dem wula de-a'x!gede na'ksde dzeb=
dza'bedet; nin!ī' gana ūmgâ⁰ks deda spe-naxnô'gat.

Ada g'ik wul y!aga-dô'ğa ne-se-n!ā⁰xldet, adat llâ⁰kse-
det. Adat g'ik wul mela-llī-dâ⁰ ga-an'ô'nd ā mele-k!ā⁰=
20 gedet. Ada g'ik wult gākğaba'xsendet. Ada wa-hiyā⁰t
da sa-lāfā'ntge t!epxā⁰dede n!ā⁰xlet. Ada wul x!na-ğa-
dā'u!tga⁰. Sela'benga⁰, ada g'ik ga-bū⁰t. Sela'bend ła
g'ik ga-bū⁰t. ła g'ik ha'ts!eksem sela'bend, ła g'ik ga-
bū⁰t. Ada wula k!u!-lu-tgu-lâ⁰lat gesge ts!em-t!ā⁰ga⁰.
25 Ada k!u!-ga-bū⁰tga⁰. ła ā'msge sga-na'ktga⁰, da wula
y!aga-yā⁰s Waxayā⁰kga⁰, ada uks-hē⁰tget gesge ne-dzô=
gesge a'ksga⁰ ā xswa't!exgedet. Ada wul dzagam-ha'pde
n!ā⁰x!e awā⁰tga⁰. Ada' wulat wul'am-bax-dô'xtga⁰.

Wai, ła g'ik kl'e'reltge sa'ga⁰, da y!aga-txô⁰ge lgu-q!a=
30 lā⁰ntgetga⁰ asget uks-ha'psge lax-lô⁰pga⁰. Ada dit wul
y!aga-dô'xdet Waxayā⁰kge t!epxā⁰detge ne-se-n!ā⁰x!ga⁰.
Adat wul llâ⁰ksentga⁰ ā lax-mâ⁰nt. Ada ne-ğâ'ğa demt

Suddenly, after a while, they came up again to blow. They turned over, and their bellies were on top; they drifted and were dead.

Then Potlatch-Giver went out towards the water and took them ashore, and chopped them to pieces and burned them. He tried [went to the end with] all kinds of trees. The wife of Potlatch-Giver, however, did this. Once when she went up, she told her husband that all his brothers-in-law were going out to sea again to go to the sea-lion rock on the day after the following day. Thus she said to her husband.

At last now he cut down a great yellow cedar and began to work on it, making killer-whales. When he had finished them, he blackened the back of each and put lime on the belly of each; and (his wife) did not stop for a long time putting food and fat and tobacco and down of birds and red ochre into the fire as a sacrifice, that her husband might succeed; that is why she sacrificed to the supernatural beings.

Then he took down again the killer-whales which he had made, and set them adrift, and he put his hands on each of them. Then they began to swim again, and the two killer-whales moved at once. They dived. They spouted and blew. They spouted and blew again. Then they spouted and blew again, and they swam about in the lake and spouted about. After a while, Potlatch-Giver went down, stood near the water on the shore of the lake, and whistled. Then the killer-whales came ashore to him, and he took them up ashore.

The next day the brothers-in-law took their canoes down to go to the rock. Then Potlatch-Giver took down the two killer-whales that he had made, and set them adrift in the sea. First he put his hands on them; and

lī-dā' ga-an'ô'ndet. Da wul k!A-yîk'yā'u!emxtga⁰. Ada ha'utga⁰: "Wai, dze ła meSEM nī' sī'lg'îdem ɣgu-q!a!ā⁰nut, ada me dem sem wul xa'ik!ent ā ne-ktū⁰nsge lax-lô⁰pga⁰. Ada dze da' ła ā'm dze dzagam-sga-na'ge ne-aniā⁰t, a
 5 demt wul k^uda'xSE lax-lô⁰bet, da me dem sem g'îk xa'ik!endet. Ada dze da' ła g'îk ā'm dze dzagam-sga-na'ga na-xSâ⁰, ne-g'îk aniā⁰det, dā'm dem sem g'îk xa'ik!endet. Ada ts!uwā'ng'idet, dze da' ła g'ap-ba'tsget a dzô'ga a'kset, dām dem sem-dī-xa'ik!endet." Da sem-hī-ga'udis-
 10 get yîk'yā'u!emxtga⁰, da A'l gākqal'ā⁰det. Ada dīt wula uks-ha'psge awā⁰ na-NEWa'k.Adet.

Da ła A'l hô'ig'iga sga-bū'sge se-t!ī⁰bendet, ada dzagam lu-yalya'ltgedet sem lu-am'ā'm ga-gâ⁰tga⁰ a wul ayā'ltgedet, gan k!A-hiyā'gusge ga-ɣgusge'redatga⁰. Gakstatnā⁰, wut!a-
 15 n!ā⁰x!et' in na-g'a'ɣge na-xSâ⁰sge sī'lg'îtga⁰ ā ne-ga-n!ā⁰x=det. Nin!ī' gan xa'ikdet. K^uhī-galgô'l na-xSâ⁰det, adat k'lipxa-tgi-ga'undet. Ada A'l wul le-wā'ida galtsga'ntgedet, at dzagam-ha'be g'il-hau'lit. Ada ła ā'msge k!u!-sga-na'kt gesge lô⁰pga⁰, da g'îk ha'ts!ekSEM gatgô'it!eksa t!epxā⁰-
 20 deda n!ā⁰x!e da awā⁰ galtsga'ntgede ga-xSâ⁰t.

Ada g'îkt na-g'a'ɣge na-xSâ⁰ ne-aniā⁰ sī'lg'îdet ā na-ga-n!ā⁰xdet. Ada g'îk xa'ikdet. Ada g'îk k'lipxa-tgi-ga'udidet. Ada wu'l sem lu-ga'wunsgem dzagam-le-wa'idet a g'il-hau'lit. Ada ɣat txal-de'lp!en dzô'ga a'kset, da g'îk
 25 ha'ts!ekSEM gatgô'it!ekse t!epxā⁰dede n!ā⁰x!et, dat g'îk na-g'a'ɣge ne-xSâ⁰ ne g'îk aniā⁰t ā ne-ga-n!ā⁰xdet. Ada g'îk dī xa'ikdet. Ada wul gun-hahē⁰tget ā ne-stâ⁰det, adat lôgôm-dô'xt ā ne-xSâ⁰ ts!uwā'ng'idet. Nin!ī't' in sā⁰ndet.

30 Ada ła g'ap-wul'am-bā⁰sge ne-xSâ⁰sge ts!uwā'ng'îtga⁰, da g'îk gatgô'it!eksga⁰. Adat g'îk na-g'a'ɣge na-xSâ⁰t ā ne-ga-n!ā⁰xdet. Ada dī wul'am-xa'ikdet, ada am k'lipxa-wul'am-ax'a'x!gedet. Ada A'l g'ap-lu-t!axtlâ⁰x!ge gagâ⁰t a wul tgi-ga'udi ta-sī'lg'îdet. Nin!ī' da wul y!aga-yā⁰s

after a while he gave them advice, saying, "When you see my eldest brother-in-law, upset (his canoe) near [around] the rocks. And the next one, when he is a little nearer shore after leaving the rock, upset him also. And the next one, when his canoe is well towards shore, then go and upset him. And the youngest one, when he really has reached the shore of the water, then go upset him." After he had given advice to them, he let them go. Then they also went out to the brothers.

When they had caught the right number of sea-lions, they returned to the shore very good at heart because they had good luck, therefore they were happy. Behold! large sea-lions pierced the canoe of the eldest brother with their fins. Therefore it upset. His canoe split entirely, and all were drowned. The other three canoes, however, paddled and made for the shore. When they were some distance from the rock, the two killer-whales came again to the three canoes.

Then they pierced the canoe of the next eldest brother with their fins and broke it up, and they all were drowned. Then they paddled as hard as possible for the shore. When they were a short distance from the shore of the water, the two killer-whales came again and pierced the canoe of the next eldest one with their fins, and they broke his also. Their companions came towards them and took them aboard the canoe of the youngest brother. It was he who took them aboard.

Then the (people in the) canoe of the youngest brother went ashore as quickly as possible. Then they came again, and they pierced his canoe with their fins, and broke it near the shore, and they all got ashore. Then they were all heavy at heart because the eldest ones were

Waxayā⁰k wā⁰tgedet a awā⁰ t!ā⁰t. Ada awā⁰ lgu-
q!ā⁰lā⁰nem ts!uwā⁰ng'itga⁰, ninlī'sge wul t!ā⁰t gesge ā'msge
sga-na'ktga⁰.

K!ē'relge klā⁰lga⁰, ada la k!ē'relsga sa'ga⁰, ada wul
5 hasa'xt gesge dem lu-ya'ltget gesge ne-txalā'nt ā Ksiā'nga⁰.
Gan ada wula sig'ā⁰tgedet, k'uta'xsede nakst dīl lgu⁰lgetga⁰.
Ada k'udā⁰tga⁰. Ada wula ba'tsget gesge k!ē'relda qal-
ts!a'pga⁰. G'īnadā⁰set, ninlī' k!a g'īk wul t!ā⁰tga⁰. Ada
k!a g'īk wul wi-lē'ksem yā⁰ktga⁰. Ada g'īk ha'ts!eksemt
10 ē⁰tge g'īk wām sem'ā'g'īdet. Da-huk-dza'ntk su-wā⁰tga⁰.
(lax-ha-lī-wulya līg'i lax-wul huk-dza'p).

Gan hi-ga'udisge yā⁰ktga⁰, da A'l sa-gō'it!eksge sī'lg'i=
dem lgu⁰lgem y!ū⁰tat asde ne-hī-na'ksta⁰. La sem su-
pla'sem y!ū⁰tat, ada dī semgal huk-wula dza'pt. Adat
15 wul klunk!unō' na-ha-kda'k^us negwā⁰t dīl ne-hawā'lt. Ninlī'
gant k'!īna'mdet Da-huk-dza'nt. Ada dīt k'!īna'mde lgu⁰l-
getge lgu-hā⁰set as negwā⁰tga⁰. Adat wul k'udā'xsedet.
Wai, sem k!a naxnō'ge lgu⁰lget ā wula dza'bet.

Ada la g'īk ksū⁰tga⁰, da wul haldem-bā⁰s Da-huk-dza'nt.
20 Ada wul q!āla-k!a'nt ā lax-t!ā'm G'īnadā⁰s, a dem x-sganī⁰=
sedet. Sem hī-men-a'xlget ā lax-t!ā⁰t, gaksta, k!u'wā'l
ma'ti. Wadi-hatsliā'n ā na-stā⁰ sganī⁰set. Ada wul gā⁰
lgu-hā⁰set, gu na-k'!īna'm lgu⁰lgedet as nī⁰t dīl ne-q!a'ts!em
t!ū⁰tsgedet. Ada wul bax-yā⁰t ā lax-sganī⁰set. Ada semt
25 g'a'lge ma'tiga⁰. Su-g'a⁰wun da lā⁰nde ma'tit.

Ada su-g'a⁰wun da sa-ā⁰paxdede n-nā⁰det guge klā⁰l=
det gesge ne-wā'lptga⁰. Ada la dū⁰lxget nda dze yā⁰get
asge sem wī-txa-ya'lgem sganī⁰stga⁰ asda A'lt wul k!ā⁰lsde
n-nā⁰t na-huk-hō'yit desde wul t!ā⁰xlgeda⁰. Ninlī' nā⁰t

drowned. Then Potlatch-Giver went down, coming from the lake, and staid with the youngest brother-in-law for some time.

After one year, one day he wished to return to those whom he had left behind on the Skeena River. Therefore he started, and left his wife and his child. He was alone in his canoe. He steered for a town G'înadâ'⁰s; that was where he staid for a while. There he made again a great potlatch. Then he took again a chief's name. Stone-Slinger (Da-huk-dza'n)¹ was his new name.

After he had given his potlatch, his eldest son by his first wife came. He was a young man and a very great hunter. He asked for the bow and the arrows of his father. Therefore Stone-Slinger gave them to him, and the boy also gave a little dog to his father. Then they parted. The boy was an expert hunter.

When it was fall again, Stone-Slinger arose and went up to the lake of G'înadâ'⁰s to hunt mountain-goats. When he got up to the lake, behold! mountain-goats were all about like grubs on one side of the mountain. Then he took the little dog which his son had given to him, and his lance, and he went up the mountain, and he stabbed the mountain-goats. At last he let the mountain-goats slide down.

After a short while, he remembered that he had forgotten his snowshoes in his house; then he could not move on the great slippery mountain, for he had forgotten his snowshoes, which he always used in difficulties; for

¹ Compare Huḡ-dzā'n ("Evening sky") in the Nisqa'⁰ dialect (Boas, Tsimshian Texts, Bulletin 27, Bureau of American Ethnology, p. 193).

gan de-daa'xłge txanlĩ' wul t!axt!â'xłget ā txanlĩ' lĩg'i-lep-
nda't. Gan gâ'dze g'ik hō'it g'a'wun? a'mksa ne-hā's=
gede k!uł-wa'lidet, gū na-k.lĩna'm lĩgū'łget ges nĩ't. Ninlĩ'
gan da' wula hahē'tget. Nda' dze yā'ket? man-dū'lxget;
5 ada tgi-dū'lxget, nda dze gō'ē dīl lĩg'i ne-stā'ks.

Su-g'a'wun da gō'it!ekset negwā'dem Hū't, ninlĩ't' in
dededa'uldet ā lep-awā'tga°. Ada al g'ina-hē'tge ne-
txamā'tga°. Ada wul sa-lō'pt dīl lĩgu-hā'set, dīl q!a't!em
tlū'tsget, da wul leplō'pdet. Ada g'a'wun wagait lā'
10 wul txal-hē'tget ā ne-sem-ts!uwā'n wī-sganĩ'set ā lax-t!ā'm
G'ĩnadā's. Ada la dem ē'senł wul sesewā'tge g'a'det'
in nĩ't wul lu-txal-hē'tget ā sganĩ'set. Lō'bet n!ĩ'det
dīl q!a'tem tlū'tsget. Ninlĩ' gwai wul sa-bā'tet.

with these snowshoes he succeeded in all difficulties, wherever it might be. Therefore what could he use now? He only carried his dog about which his son had given to him. Therefore he always stood there. Where might he go now? He could not go up, he could not go down, he could not go to either side.

After a little while, his father, Hū⁰t, came. It was he who went away with him to his own home, but his body staid behind and became stone; also the little dog and the lance, all became stone; and even now they stand there on the very top of the great mountain at the lake of G'ínadâ⁰s; and the whole number of generations of people have seen him standing there on the mountain. He and his dog and his lance are stone. This is the end.

2. Adā'ogam Gunaxnēsemg'a'd.

Wula wā'lsğa g'a'udzxantğa g'ala-a'ksğa⁰ Kse-da'ul
wā'⁰tğa⁰. Ada nin!i'sğa wul-dzo'xsga G'idzEXlā'⁰lğa⁰. Ada
txan!i' sū'⁰ntğa lā g'ik se-lū'⁰narsğa hā'nga⁰ dīl txan!i'
amg'agā'ōxs dīl g'ap-txan!i' wunā'ya guldem-qa'wund a
5 dem gwEX-gā'msemtğa⁰.

Ğan lā kl'E'reltğa sa'ğa, a'da wul haldem-g'ō'lsğa kpā'ltğa
su-ma'xsem hanā'naxğa⁰ a'sge dem ға-se-mag'ā'⁰xstğa⁰.
Ada di-lu-spagait-hō'ksGESğa klā'ltğa lgu-wā'lksgEM ha-
nā'⁰xğa⁰. Ada lā wā'lxstGESğa lāx-ға'inaga⁰, da tlō'ğasğa
10 lgu-wā'lksekğa ne-y!ā'nsğa sa'miga a'sğa asī'⁰tğa⁰. Ada
sem-lū'⁰ntit ge'sğa ha'uitğa⁰, "İ, sğa-na'kl tlō'ğau ne-y!ā'n
wī-sa'mit, xā." Semgal a'dzekstGE ған-ha'utğa⁰.

Ada wul ste-wā'lxstğa⁰, ada wul ға-se-meg'ā'⁰xstğa⁰.
Ada lat hanhō'nsğa na-ға-y!ū'⁰tğa⁰, ada wul y!aga-yilya'lt=
15 getğa⁰. Ła lōğôm-ax'a'xlget GESğa ts!EM-ға'inaga⁰. Adat
wul wulwa'li na-ға-y!ū'⁰m qal-E'renxtğa⁰. Sekspaxlā'ndetğa
qal-er'E'renxkğa⁰. Ada me-ā'wulGE wul hakhō'ksGESğa ne-
ğan-wulwa'litğa, ғаana sem-ā'mt wulwa'lit GESğa lā yilya'lt=
getğa⁰.

20 Ada nlī lā y!aga-wā'lxstğa, da qlō'dzEXdeGE ndē'adesGE
ne-y!ū'⁰sğa lgu-wā'lksgEM hanā'⁰xğa nat' in-ī'⁰kesğa ne-
ylā'nsGE sa'miga⁰. Ada sem-sa-ğō'lsğa mag'ā'xs GESğa
lax-yū'⁰pğa⁰. Ada lebagait-bū'⁰tğa⁰. Adat ha'ts!EkSEM g'ik
sax-dā'⁰tğa ne-sekstū'⁰ltğa⁰. Ada ha'ts!Eksemt g'ik hō'⁰nsğa
25 ne-y!ū'⁰tğa⁰.

Ada wul ha'ts!EkSEM g'ik wā'lxstğa⁰. Ada lā ā'msGE
sğa-na'ksğa wul y!aga-wā'lxstğa, da g'ik ha'ts!EkSEM qlō'=

2. Story of Gunaxnēsemg'a'd.

There was a certain river named Kse-da'ul. There lived the G'idzExlā'⁰l. Every summer they dried salmon and all kinds of berries, and really all kinds of food, getting ready to finish them for winter food.

And one day ten young women arose to pick salmon-berries, and among them was one noble woman. They went on the trail, and the noble woman stepped on the dung of a bear with her foot. Then she was very angry, and said, "Ugh! I stepped on the dung of a great bear, slave!" She was very proud, therefore she said so.

They went along and picked berries. When they had filled their boxes, they returned (going) down. They came to the trail. They carried their boxes around their necks. They had tied together their boxes. Ropes were on them, by means of which they carried them. Therefore they carried them easily while they were returning.

While they were going down, the strap of the box of the noble woman broke who had said "Ugh!" (when she stepped on) the dung of the bear. Then the salmon-berries fell to the ground. They were scattered about. Her companions gathered them again. They filled her box again.

Then they went on again. After they had been going down for some time, the strap of the box broke again.

dzexde ndē'adesge ne-y!ū⁰tga⁰. Ada txaks-ô'ks gesga
lax-yū⁰pga⁰. Ada g'ík se-gô't, ada lebagait-bū⁰tga⁰, ada
łwā'iksgesga yū⁰pga⁰ dīł meg'ā⁰xsga⁰. Ada gulā⁰n ne-
sektū⁰ltget' in-k^uda'xsetga. Ada g'al-dô'gôlt' in-bebū⁰-
5 detga⁰. Nin!i't g'ík sela-sax-dā'da na-se-megā⁰xstga⁰. Ada
wul ha'ts!eksemt g'ík lu-dā⁰t ge'sga ne-ts!em-y!ū⁰tga⁰.
Ada hī-ga'udīksget ha'ts!eksem g'ík lôgôm-ga'wuntga⁰.
Ada wult hats ama hakhô'ksen nda-y!ū⁰tga⁰.

Ada ā'msga sga-na'kska g'ík wul y!aga-wā'lxstga⁰, da
10 g'ík ha'ts!eksem gôdzg'ô'dzegā nda-y!ū⁰tga⁰. Ada g'ík
sa-galgô'lsge na-se-meg'ā⁰xsetga⁰. Ada wul g'ík y!aga-ga-
dā'ułsga depxadū⁰ltga na-sektū⁰ltga⁰. Ada txalpxdā⁰lga
g'ina-wa'ntga⁰. Nin!i't in-g'ík-sela-wā'ltga⁰, at lemā'mtga⁰.

Ada wul ha'ts!eksem g'ík wā'lxstga⁰. Ā'msga sga-
15 na'kska wīlwā'lxstga da g'ík ha'ts!eksem gô'dzexda nda-
y!ū⁰tga⁰. Ada wul y!aga-ga-dā'ũa g'ík depxadū⁰ltga⁰,
ada depxadū⁰lt' in-bebū⁰detga⁰. Nin!i⁰t g'ík' in-sela-
wā'ltga⁰.

Ada g'ík wul ha'ts!eksem wā'lxstga⁰, g'ík ām sga-na'kt,
20 da g'ík g'adzg'ô'dzegā nda-y!ū⁰tga⁰. Ada g'ík wul sa-
gô't gesga lax-yū⁰pga⁰. Ada wul y!aga-dā'ułsga g'ík
klā⁰ltga⁰. Ada g'am-klā⁰lt' in-bebū⁰detga⁰; a'łget k^uda'x-
set kla-lī⁰łetga⁰. Ada ła ga'udet sax-dā' ne-se-mā'yisga
łgu-wā'lksekga⁰.

25 Ada g'ík wul ha'ts!eksem g'ík y!aga-wā'lxstga⁰; g'ík
ā'msga sga-na'kska wīlwā'lxstga, da g'ík ha'ts!eksem g'adz-
g'ô'dzegā nda-y!ū⁰tga⁰. Ada ła na-delda'lbget gesga qal-
ts!a'pga⁰. Ada wul ha'usga łgu-wā'lksek gesga na-stū⁰ltga⁰,
“Ndā m dī-k^uda'xsit.” Ada wult k^uda'xsitge nat' in-lī⁰ltga⁰.
30 Ada sem-y!aga-alu-bā⁰tga⁰ a wul ła dem hū⁰p!elga⁰.

Ada ła hī-yā⁰gut sax-dā⁰de łgu-wā'łksīkga na-se-me-
g'ô'xstga⁰. Ła ga'udit g'ík lu-sā'wunsga ne-y!ū⁰tga⁰. Adat
nli wul gatgô'itleksa t!epxadū⁰lda su-mā'xsem y!ū⁰ta da
gā⁰xt demt' in-dā⁰ltgetga⁰. Ada ha'utges nli⁰tga⁰; “Dem

Then they dropped to the ground. They fell suddenly and were scattered about, and the berries were mixed with dirt. Then three of her companions left her, and six waited. They helped her gather the berries. They put them again into the box. After they had finished, they had put them all into it. Then they also fastened the strap of the box.

They were going down again for some time when the strap of the box broke again. Her berries fell down again. Then two of her companions left her again, continuing to go down. Four staid behind. Those who staid with her helped her.

Then they went again. After they had been going for some time, the strap of the box broke again. Then two more left her, continuing to go down, and two waited, and those also staid with her.

Then they went on again, and after some time, the strap of the box broke again. The (berries) fell down to the ground. Then one more left her, continuing to go down. There was only one who waited for her; she did not leave her, but watched her. Then the princess finished gathering her berries.

Then they again went down; and after they had been going for some time, the strap of the box broke again. Then they were near the town. Then the princess said to her companion, "Go and leave me." Then the one who had watched her left. She went down very quickly, because it was about to be night.

Now, the princess gathered the berries which she had picked. She finished putting them into her box. Then two young men came in front of her, meeting her. They said to her, "We will carry down your box." Then the

y!aga-gā⁰dem na-y!ū⁰n.” Ada sem lu-ā⁰m gā⁰tsga su-
pla⁰sem hanā⁰xga⁰. Ada lat k!īnā⁰m ne-y!ū⁰tga, da wul
wā⁰lxst gesga wā⁰lxstga⁰. Ada wula na-g⁰’ô⁰ft gesga q’al-
ts!a⁰pga⁰.

5 Adat wulā⁰itga su-pla⁰sem hanā⁰xga ā⁰lge ninlī⁰’ ne-qal-
ts!a⁰ps negwā⁰tga⁰. Adat g’ap-stū⁰ltga t!epxadū⁰ltga su-
ma⁰xsem y!ū⁰ta gesga wagait-wul la⁰mdzext gesga ne-
wā⁰lptga⁰. Ada wul sa-txal-hē⁰tgesga hana⁰xga⁰.

Adat ge⁰redaxtget negwā⁰tga klge⁰rem y!ū⁰datga⁰,
10 “A’yînt ne-gan-wā⁰lsemi, nā⁰t?” Ada ha⁰usga k!ā⁰ltga⁰,
“Da-a⁰xlgem, txal-hē⁰tge da g’a⁰lgat.” Ada wult kse-has-
hē⁰tstga sem’ā⁰g’itga t!epxadū⁰lda klge⁰rem hanā⁰naxtga⁰.
“Sem-ts!elem-stū⁰l, a wul demt na⁰ksga lgu⁰lgu dīs nī⁰tga⁰.”

Ada wul ksā⁰xsga t!epxadū⁰ltga klge⁰rem hanā⁰naxtga⁰t’
15 in-ts!elem-gā⁰tga⁰. Ada hī-tlā⁰sga su-pla⁰sem hanā⁰x gesga
n-na-stā⁰sga wā⁰lbga⁰. Ada gun-iā⁰sga wut!a-g’a⁰dem ha-
nā⁰xga⁰. Adat ge⁰redexsga su-pa⁰sem hanā⁰xga⁰, “Ā⁰l
me wulā⁰idut’ in-wulā⁰gun?” Ada ha⁰usga sup!a⁰sem ha-
nā⁰xga⁰, “A’yînt.” — “Sa⁰mit’ in-gā⁰dent, nem wul i⁰kesta
20 ne-y!ā⁰ntga⁰, ninlī⁰ gant wulā⁰guni a gwô⁰.” T Ksem-
wutslī⁰nga⁰ guga wut!a-g’a⁰detga⁰.

Ne al hī-tlā⁰sga lgu-wā⁰lksgem hanā⁰xga⁰ dat wul
gun-sa-dô⁰gasga ne-gan-ts!em-mū⁰tga⁰, adat gun-txē⁰lgetga.
Ada wā⁰lsga hanā⁰x gesga ha⁰us Ksem-wutslī⁰nga⁰. Li-
25 gī⁰mtîm ma⁰ti ne-gan-hakhô⁰ksen ne-gan-ts!em-mū⁰m bîl-
hā⁰tga, ninlī⁰ gant sa-k!unk!unū⁰tget Ksem-wutslī⁰nge na-
gan-hekhâ⁰ksensgem ts!em-mū⁰tga⁰.

Ada g’ik uks-halhô⁰ltga ga-an’ô⁰nsga hanā⁰ga gwa⁰ya
ts!eks-nā⁰xsem mesī⁰nga⁰. Adat wul yā⁰wu⁰emxdet Ksem-
30 wutslī⁰nga⁰, “Sga-bū⁰ dze kse⁰ren lam dem g’ik lu-wô⁰q!a
ts!em-yū⁰pga⁰. Ada ninlī⁰ dem wul lu-kse⁰rem. Ada dze
la yā⁰en lam dem g’ik lli-gali⁰mkstga⁰. Ada m dem sa-
gā⁰da ne-ts!eks-nā⁰xsen, ada m dem lli-sge⁰ret gesga ne-

young woman was glad. She gave them her box, and they went along and along. Then they went out of the woods (and arrived in) a town.

Then the young woman knew that this was not her father's town, (but) the two young men forced her to accompany them to the place where they entered their house. Then the woman [suddenly] stood outside.

Then the father asked the young men, "Did you not get what you went for, my dear ones?" Then one of them said, "We succeeded. She is standing outside." Then the chief sent out two young women. "Accompany her into the house, so that my son and she may be married."

Then the two young women who were to take her in went out. Then the young woman just sat down on one side of the house. Then an old woman went to her. She asked the young woman, "Don't you know who did this to you?" Then the young woman said, "No." — "It is the black bear who took you, — the one about whose dung you said, 'Ugh!' For that reason he did this to you." That old woman was Mouse-Woman.

As soon as the princess sat down, she caused her to take off her ear-ornaments, and she made her burn them. Then the woman did as Mouse-Woman said. Mountain-goat wool and abalone shell were on her ear-ornaments. Therefore Mouse-Woman begged for them, for that was used with ear-ornaments.

The fore-arms of the woman were also covered with copper bracelets. Then Mouse-Woman gave her advice: "Every time when you go out, dig in the ground. Then defecate in there. When you go, cover it over, then take your bracelets and put them down on top of it."

lax-ô⁰tga⁰." Ada wā⁰lsga tgu-wā⁰lksek gesga na-ha⁰us
Ksem-wuts!i⁰nga⁰. Adat wul l!i-sge⁰rsga n-ts!eks-nā⁰xst
gesga lax-yū⁰pga⁰.

Ada lat wula k!u⁰hakhô⁰ksgesga tlep⁰xadū⁰ltga k!abe-
5 hanā⁰naxga. Dat wul k^uda⁰xsetga hanā⁰xga ne-kse⁰retga⁰,
ada wul sa-gwun-g⁰ô⁰lsga tlep⁰xadū⁰ltga k!abe-tge⁰re⁰gem
hanā⁰naxga⁰. Adat wā⁰sga ne-ts!eks-nā⁰xsem mesī⁰nt
gesga lax-yū⁰pga⁰. Adat wul gā⁰sga ga⁰nga⁰; adat wul
galkse-tô⁰det gesga ts!eks-nā⁰xsem mesī⁰nga⁰. Ada wult
10 da-ts!i⁰ntga⁰; adat gun-nī⁰dzent gesga g⁰a⁰tga⁰. Ada
ha⁰usga leklā⁰eksetga⁰, "Â, ā⁰msen dze ha⁰us dā⁰a⁰ dzet'
i⁰ke⁰ na-ga-y!ā⁰nem."

Sīlg⁰idem tgu⁰lgesga medī⁰ekget' in-na⁰ksgesga su-pla⁰=
sem hanā⁰xga⁰. Ada txan!ī⁰ sem-ganlā⁰kga⁰ la g⁰ik q!a=
15 dā⁰ulsga y!ū⁰tem medī⁰k gesga dem ga-xge⁰resetga⁰. Ada
hī-txalā⁰n y!ū⁰ta da dem ga-xge⁰reset, ada wul da haldem-
g⁰ô⁰lsga ne-ga-nē⁰neks⁰gat a dem sa-a⁰l'â⁰lget a dem la⁰kt
gesga dze la yīlya⁰ltge⁰ ne-ga-nē⁰neks⁰gat a na-ga-se-hā⁰ntga⁰.
Ts!em-a⁰ksa dit wul wul'am-de-am-yā⁰ ndi-se-a⁰l'â⁰lgetga⁰.

20 Ada la yīlya⁰ltga na-ga-xge⁰reset la g⁰ik se-la⁰kse ne-ga-
nē⁰neks⁰gat a dem n-lū⁰nk⁰sa na-wuswa⁰sgesga na-ga-xge⁰=
resetga⁰. Ada la yīlya⁰ltgetga⁰, ada halhō⁰ltge txan!ī⁰ na-
ga-lī⁰t gesga a⁰ksga⁰. Ada wula la⁰mdzext, ada wula
tgu-ma⁰xset gesga na-k^udō⁰n wut!a-la⁰kga⁰. Adat wul sa-
25 tū⁰ la wul aks gesga na-ga-lī⁰t a lax-n-la⁰kga⁰; ada a⁰lge
ts!a⁰k⁰asga wut!a-la⁰kga⁰.

La dit nī⁰sda su-pla⁰sem hana⁰g⁰a gwa⁰i wula wā⁰lsga
hanā⁰ngam medī⁰k gesga txan!ī⁰sga sa⁰ga, ada wul dī ha⁰u
gā⁰t gesga dem dī-wa⁰lītga⁰. La k!e⁰relde sa, da wul
30 di-haldem-bā⁰tga⁰. Adat wul gā⁰ spagait-gā⁰ntga⁰.
Ada sekstū⁰lsga tlep⁰xadū⁰ltga k!abe-tk⁰lgu-dzō⁰stga⁰. Ada
dit wul-wa⁰li sem-lū⁰nksem la⁰kga⁰. Ada la g⁰ik la⁰mdzext=
sga na-ga-xge⁰resetga⁰, da wul dit l!i-dā⁰tga hanā⁰xga
ne-â⁰lga⁰. Ada wul wi-gwa⁰lksga n-la⁰ktga⁰. Ada wula

Then the princess did as Mouse-Woman said. Then she put a bracelet on the ground.

Two young women always went with her. When the woman left her excrements, suddenly the two young women ran towards the place. Then they found the copper bracelets on the ground. They took a stick and pushed it through the copper bracelets. Then they took them in and showed them to the people. Then the old people said, "Oh, maybe this is why our dear one said, 'Ugh!' to our excrements."

The eldest child of the Grizzly-Bear¹ had married the young woman. Early every morning the Grizzly-Bear men went out to get salmon. After the men had gone out to get salmon, their wives arose to get wood for their fire, to have it when their husbands returned after having caught salmon. They took the wood ashore from out of the water.

Then those who had gone fishing returned, and their wives made a large fire for the fishermen to dry their blankets. When they returned, their furs were full of water. Then they entered and stood around the fireplace. Then they suddenly shook their furs over the great fires, but the great fires were not extinguished.

When the young woman saw what the Grizzly-Bear women were doing every day, then she thought she would also carry (fire-wood). One day she arose and went into the woods. Her two young sisters-in-law accompanied her. Then she carried dry fire-wood. Now, the fishermen entered again, and the woman put on the fire-wood. Then the fire blazed up. The Grizzly-Bears stood about the

¹ Mr. Tate sometimes uses the word "Black Bear," sometimes "Grizzly-Bear," for the beings who took away the woman.

di tgu-ma'xsga medi'ok gesga ne-k^udū'nska la'kga⁰. Ada dit lli-lulu' ne-wuswa'st gesga lax-n-la'kga⁰. Ada wul sa-tsla'k'a n-di-se-la'ksesga su-pla'sem hanā'xga⁰. Ada sem-gal dzā'xtga⁰, a wul ts-la'k'asga n-di-se-la'ksetga.

5 Ada' wul ha'ts!eksem g'ik gō'it!eks Ksem-wuts!i'nga⁰. Ada ha'utga⁰, "Ts!em-a'ksa me dem wul'am-dī-yā' dem se-ā'lgent." (Nin!i' gant wulā'ide g'a'det g'a'wun, hō'ig'i-gada gan gwa'i ne-gwa'lga la'gwa q!am-t!ū'0ts.) Adat wā'nda hana'ga gwa'i hau n-dā'mx!-getga⁰.

10 Ada la g'ik k!e'relde sa, da g'ik yā'0tga⁰. Ts!em-a'kset wult da am-yā'0 ā'lgga⁰. Adat se-gwa'lge n-la'kt gesga ne-gā'ga dem ya'ltgesga na'kstga⁰. Ada la g'ik sagait-ts!elem-ga'udi na-ga-xge'resetga⁰. Ada g'ik wul tgu-ma'xs-get gesga na-k^udū'nska n-la'kga⁰. Adat g'ik lli-lulu'sga
15 na-wa'sget gesga lax-n-la'kga⁰. Ada a'lge g'ik sa-tsla'k-atga⁰. Ada lu-ā'm gā'0tska na'ksdet a lat nī'0stga⁰.

Sem hi-sū'0ntga⁰ da gā'0de sa'miga hanā'0xga wagait-wul ksu'0tga⁰. La k!e'relde sa, da lu-g'ā'ga gā'0tde dep-nā'0tga⁰. Ada sem wi-g'a'tgetga⁰. Ada wi-ha'utget gesga
20 txan!i't a⁰ā'bega ne-txalā'nt, a txalā'nska na'kstga⁰.

Ada g'ik wul gō'it!eks Ksem-wuts!i'nga⁰. Adat ge're-dexsge gā'0ga gan lu-t!ā'0x!gesga gā'0tga⁰. Adat ma'tetga lgu-wā'lsge wi-g'a'tget ges dep nā'0tga⁰. Ada ha'us Ksem-wuts!i'0n ges nī'0t, "Ām dem k!e'0xgent. Ndā'0n!
25 Ā'lge nak! di wul dzō'xs dep negwā'0den a gwō'0. G'ap a'lge na'k da gwō'0; gan amī' dze la k!e'0xgen, ā'm dze gā'0s dep negwā'0den. Ada me dem q'a'ldik-yā'0ga ga'ina na-stū'0p!el. Sem lu-q!a'udzxanni⁰. Ada ne-wagait-tsluwā'nsga sgani'0sga wul lli-g'an-ba'ltga⁰. Ada wagait-na-bā'0t
30 gesga ne-dzōga-a'kse da ne-dā'0da sgani'0set. Nin!i' ne-sge'r Kse-da'ulge lôgôm-bā'0t gesga Ksiā'ntga⁰. Ada dze la na-bā'0n gesga na-dā'0ga⁰, ada m dem nī'0 wul g'i-gā'0kska xsā'ga a g'iā'kska⁰, ada lu-t!ā'0sga g'a'tga⁰. Da

fire and shook their blankets over the fire. Then the fire that the young woman had made was suddenly extinguished. Then she was much ashamed because the fire that she had made was extinguished.

Then Mouse-Woman came again. She said, "Take ashore from out of the water the fire-wood that you get." (Therefore the people know to-day that such wood burns like coals.) Then the woman obeyed what her friend had said.

One day she went again, and she took fire-wood from out of the water. Then she made her fire burn before her husband returned. Then the fishermen entered again and stood around the fire. They shook their blankets over the fire, and it was not extinguished. Then her husband was glad when he saw it.

It was midsummer when the Black Bear had taken the woman, and now it was autumn. One day she was sad on account of her parents. She was very homesick. She cried every time she remembered those whom she had left behind when she married.

Then Mouse-Woman came again. She asked her why she was sad. Then the princess told her that she was homesick for her parents. Mouse-Woman said to her, "Escape, go on! The camp of your parents is not far from here. It is really not far from here. Therefore when you escape, go to your parents. Take the trail that leads back behind the house. There is only one. It leads across the top of the mountain and runs down the river on the other side of the mountain. That is the mouth of Kse-da'ul where it runs into the Skeena River. When you come out of the woods on the other side, you will see a canoe floating on the water, and in it is a man. He is looking down into the water, about to harpoon

tgi-nĩ⁰dzetga ts!em-a'ksga⁰ hi-yā⁰yusget g'a'lgsga e'rlaga⁰.
 Ninlĩ' dem dzagam-hũ⁰tgena⁰. Dem e'⁰tgen ne-wā⁰tga⁰.
 Dzaga-di-lā⁰ga wā⁰tga⁰. Ada dem gun-mô'xgen ges nĩ⁰tga
 n-ts!em-xsā⁰tga⁰. Dem e'anne a am-wā'ls negwā⁰den ges
 5 nĩ⁰tga⁰; txanlĩ' n-ligi-wā'ls negwā⁰denga⁰, ligi dze demt
 na'ksge⁰."

Ada la sa-bā⁰sga a'lg'ixs Ksem-wutslĩ⁰n ges nĩ⁰tga⁰.
 Ada wul haldem-bā⁰sga lgu-wā'lksegem hanā⁰xga dił
 t!epxadũ⁰lda klabe-tge'rlgem hanā'nat si⁰-dĩt' in-sek=
 10 stũ⁰ltga⁰. Ada lat wā⁰sga spagait-gangā'nga.

Ada wult txal-yĩkhia'dzesga t!epxadũ⁰ltga klabe-hanā'
 nax gesga hashā⁰tsga⁰. Adat mā⁰it dem kla-dit-gā⁰de
 dem wā'lit gesga ā'm da sga-na'ktga⁸. Ada semt hagul-
 k^uda'xsesga⁰, al wul txal-wā'ntga hĩ-sa-lôgôm-a'xlgget gesga
 15 ga'inaga⁰, ada wul sem-bā⁰tasget man-gô⁰sga lax-sganĩ⁰s=
 tga⁰. La men-a'xlgget gesga na-ts!uwā'nsa sganĩ⁰stga⁰,
 ada wul tgi-hêhê⁰tget gesga n-na-stā⁰tga⁰. Adat n!axn!ũ⁰
 wula ayılwā⁰dasge medĩ⁰k gesga txalā'ntgesget yā⁰getga⁰.

Ada semt de-wi-ha'utgetga lgu-wā'lksetga bā⁰t gesga
 20 sga-bā⁰stga. Ada wul sa-na-bā⁰t gesga wul txaks-bā⁰sga
 ga'inaga⁰. Ada wula uks-nĩ⁰tsget gesga gia'ksga⁰. Gak-
 statnā⁰ga xsā⁰ga llĩ-g'ā'kset gesga wagait-giā'ksga⁰. Lā
 sem sunā⁰lsga hanā⁰xga da g'ap-wĩ-am-ha'utga asga
 ha'utga⁰, "Mô'g'ani nā⁰t." Ada a'lgget ne-segā'tgetga y!ũ⁰=
 25 taga ha'usga hanā⁰xga⁰ gun-mô'g'antgetga⁰. Ada g'ik
 ha'utga⁰, "Ayin dze gan ligi-wā'na na-aam-wā'ls ā⁰but;
 a'yin dze gan liā'na ne-liā'ntges ā⁰but; a'yin dze gan ga-
 xsā⁰na, ne-ga-xsā's ā⁰but; a'yin dze gan lēlũ⁰ngitsena,
 ne-lũ⁰ngitges ā⁰but; a'yin dze gan haya'tsgena, na-haya'ts=
 30 ges ā⁰but; a'yin dze gana me na'ksgē⁰."

Hĩ-se-ha'utga "a'yin dze gana me na'ksgē⁰," adat wul
 ya'dzetget Dzaga-di-lā⁰ga na-xsā⁰t gesga na-ha-q!ayā'ntga⁰,
 asget dā'lxsga ne-xsā⁰tga⁰. A'lgge alu-t!ā⁰l gant ha-dā'lx-
 ga⁰ a la dem na-gô'lska sa'miga⁰. Ada wul sa-txal-g'ā'sga

seals. Call him ashore. Call his name. His name is Floating-Across. Ask him to take you aboard with him in his canoe. Promise him the wealth of your father, all your father's property, or that he may marry you."

Then the words of Mouse-Woman to her were ended. The princess arose with the two young women who accompanied her again and again. Then they came into the woods.

Then she tied the two young women to stumps. She told them that she would go farther for a little while to carry (fuel). Then she went really slowly; but when she reached the trail, she ran up the mountain. She came to the top of the mountain, and then she ran down the other side. Then she heard the Grizzly-Bears howling behind, pursuing her.

Then the princess cried while she was running, being afraid. Then she ran out of the woods where the trail ran along the ground. Then she looked towards the water. Behold! a canoe was drifting out on the water. Then the woman was very tired, and she really cried and said, "Take me aboard, my dear!" but the man paid no heed to what the woman said who asked to be taken aboard. Then she said again, "Will you if my father's property is your property; if my father's elks are your elks; if my father's canoes are your canoes; if my father's slaves are your slaves; if my father's coppers are your coppers; if I become your wife?"

As soon as she said, "If I become your wife," Floating-Across hit his canoe with his club and spoke to his canoe. It is not known what words he spoke when the Bears were running out of the woods. Then the copper canoe

xsâ'EM MESI'EN GESGA wul uks-hë'⁰tGESGA hanā'⁰xga⁰. Ada wul sa-lôgôm-gô'sga hanā'⁰x GESGA ts!EM-xsâ'⁰ga⁰; ada wul ha'ts!EKSEM g'ikt ya'dzetga na-xsâ'⁰tga⁰. Ada g'ik ha'dZEK=SEM sa-llî-g'â'⁰kst GESGA n-lā wul llî-g'â'⁰kstga⁰.

- 5 Ada sa-uks-ha'usga wî-medi'⁰kga⁰, "Ndzu na'ksu n-wā'ndē. Gā'l ME ɣan-de-bā'⁰tdu na'ksut? Ndzu, n ɣā'ng-ī⁶n. Ada n dZE k^ufi-ɣaiga'ī NE-xsâ'⁰n."

Ada wul sagait-hë'tGESGA medi'⁰kga demt' in-ha'ts!EKSEM g'ileks-gā'⁰sga su-plā'⁰SEM hanā'⁰xga⁰. Ā'lget NESEGĀ'⁰tga
10 y!ū'⁰taga lu-t!ā'⁰t GESGA ts!EM-xsâ'⁰ga ha'usga wut!a-medi'⁰k
GES nī'⁰tga⁰. Y!agai lā' wula tgi-nī'⁰tsget GESGA ts!EM-a'ksga⁰ a demt nī'⁰sga e'relaga⁰. SEM hō'ik!lagansga lgu-wā'lksekga nt wula ya'u!EMxtget KSEM-wutslī'⁰nga⁰ a'sga
lat gun-mō'g'antget GES Dzaga-di-lā'⁰ga⁰.

- 15 Ada wula uks-lahā'dîksga txan!ī'sga medi'⁰k asga dem
k^ufi-k!usk!wa'selsga xsâ'⁰ga⁰. Ada la dem txal-ax'a'x!ge
txan!ī'sga medi'⁰k GESGA awā'⁰sga xsâ'm MESI'nga, ada
wul sa-lu-haldem-bā'⁰tga⁰. Adat ya'dzesga lax-ā'ɣasga
NE-xsâ'. "Mma'XSEN NE-mū'⁰nt (gugwala)." Ada wul sa-
20 dedū'⁰lsga NE-xsâ'⁰tga⁰. Ada semgal ɣatɣatga. Lagax-
wā'sga wā'⁰tga a wul lagax-ɣa-ts!EM-ā'xtga⁰. Ada k'u!-
dza'ga-tgu-ya'ltget GESGET xts!E-ɣaiga'iga NE-ɣa-t!EM-lā'nisga
medi'⁰kga⁰.

- (Ada xsâ'⁰ gwa⁰t' in-hō'g'iga NE-ts!EM-ā'ga *crocodile*.
25 Na-t!a'la ya'ts!ESGE gwa'ya a ste-wagait-lā-g'ig'a'tga⁰, al
a'yinat g'a⁰wan.)

Nlī' lat lu-ɣā'ɣantga NE-xsâ'⁰tga medi'⁰kga⁰. Ada llā'ksa
na-wî-g'am-de'resga medi'⁰k GESGA lax-a'ksga⁰. SEM lu-ā'm
gā'⁰t GESGA la xstā'⁰t GESGA nat' in-SE-wulī'⁰ntga⁰. Ninlī'
30 n-lu-g'a'da ts!EM-t!ā'⁰ tgwa'⁰, NE-s'īā'nde a'kseda¹ ts!EM-t!ā'⁰
wul lu-t!ā'tga⁰.

Ada' wula wUSEN-yā'⁰t GESGA awā'⁰sga hanā'⁰xga NE-su-

¹ Better: NE-s'īā'ndesga a'ksesga.

floated close to the place where the woman was standing near the water. Then the woman jumped aboard the canoe, and he struck the canoe again. Then it drifted out again where it had been floating on the water before.

Then the great Grizzly-Bears shouted towards the water, "Give me my wife whom you got! Why did you run away with my wife? Give her to me, else I may go to you and I'll bite your canoe to pieces!"

Then the Grizzly-Bears stood together, intending to take back the young woman. The man who staid in his canoe did not mind what the great Grizzly-Bears said to him. Instead he always looked down into the water, looking for seals. The princess followed the advice of Mouse-Woman when she asked to be taken aboard by Floating-Across.

Then all the Grizzly-Bears swam away from shore to break the canoe to pieces. When all the Grizzly-Bears reached near the copper canoe, (the man) suddenly arose. He struck the edge of his canoe. "Raise your ears, Gugwala [?]" Then his canoe became alive. It was very strong. Its name was Was²-on-Each-Side, for it had mouths at each end. Then it turned round and bit through the necks of the Grizzly-Bears.

(This canoe was like the mouth of a crocodile. This animal existed at the time of the former people, but not now.)

When the canoe had vanquished the Grizzly-Bears, the dead bodies of the Grizzly-Bears drifted on the water. (The man) was very glad because he had won over those who had bothered him. This one was the owner [person in] of the lake, and lived at the bottom of the lake.

Then he went along inside of the canoe towards the

² The Was is a monster.

mô'g'antga⁰. Adat wul xlem-yā⁰gesga hanā⁰xga⁰. Adat
 lli-sge'r tlem-gā'ust gesga lax-ga'iksga⁰ hanā⁰xga⁰. Ada
 ha'us Dzaga-di-lā⁰ gesga hanā⁰xga⁰, "GEGE'relł ts!a'sk^udê
 tlem-ga'usut." Ada wult gege'reltga⁰ su-pl'a'sem hanā⁰xga⁰
 5 tlem-ga'ustga⁰. Ada wult wā⁰sga ts!a'sguga⁰. Sem-sa-
 ga'ksgeda lat nī⁰sga qana'uga⁰. Ada ha'utga⁰, "Ła⁰xł."
 Adat' am-se-xstā⁰mgantge hanā⁰xga n-ła'xstgesge wā⁰ntga⁰.
 Ada ła se-xstā⁰mxsget wul ła⁰xsga n-ła'xstga⁰, ada ha'utga⁰,
 "Ła ła'g'au ne-ts!a'sgun." Ada sem txal-yā⁰sget sī⁰pl'entga
 10 y!ū⁰ta gesget wul ła⁰xsga n-ts!a'sgutga⁰.

Ada' wula dzagam-k'!ant gesga awā⁰ ne-wul dzôxt dīł
 su-na'kstga⁰. Ada hē'łde se-e'relatga⁰, a demt dzē'gesga
 n-ła-na'kstga⁰. Ada wul y!aga-yā⁰sga n-ła-na'kstga⁰. Adat
 nī⁰sga g'ik su-na'kska na'kstga⁰.

15 Ada ła ga'udit uks-dô'gasga e'relaga⁰, ada wult lep-na-
 dô'gatga wī-hānā⁰xga na-ga-ts!a'usga e'relaga⁰. Ada
 ha'utga⁰, "Dem dī e'relakges ga⁰su gwa⁰." Ada awā⁰sga
 su-na'kska y!ū⁰tage wul nā⁰ket gesga ā⁰tgega⁰. Ksem-
 nā⁰serge ne-ła-na'kstga⁰. Adat kla-sī⁰pl'entge y!ū⁰tage ne-
 20 su-na'kstga⁰, awul ha'tsli-su-pl'a'stga⁰.

Ada ne-gā'ga dem k'lini⁰tgesga y!ū⁰ta gesga ganlā⁰kga⁰,
 ada ha'ut gesga su-na'kstga⁰; "Tslu dze n!axn!ō'yīnł
 xstā'mga de ts!em-wā'lbem, g'ilā' dze haldem-nī⁰dzem.
 Dza'kdeng'i⁰n dā'ni."

25 Adat wul k^uda'xsetga⁰ y!ū⁰taga na'kstga⁰ ha'tsli gan-
 lā⁰k a demt g'ik g'êł-e'relatga⁰. Ada hī-kse-dā'ułsga y!ū⁰ta
 da al di-k'lini⁰tgesga n-ła-na'kstga⁰. Ada wul tlā⁰t gesget
 ga'psga e'relaga na-ge'relt a'sda g'i-tslī⁰pda⁰. Adat n!ax-
 nlū⁰tga su-pl'a'sem hanā⁰xga xs-g'a'ikgesge na-stā⁰sge
 30 wā'lpga⁰, wadi-wul-yā⁰xgesga hā⁰sge ha'utga⁰. Ada gaks-
 wūłdet txal-iā⁰sga ha'ut gesget n!exnlū⁰tga⁰. Ada wul
 sa-ha'ldem-nī⁰dzgetga⁰. Gakstatnā⁰t, Ksem-nā⁰sert' in-
 txa-xłep-wā'lxsent gabe e'relaga⁰.

Hī-se-ha'ldem-nī⁰dzgesga su-pl'a'sem hanā⁰xga, da al

woman whom he had taken aboard. He embraced the woman, and he put his head in the lap of the woman. "Then Floating-Across said to the woman, "Seek for lice on my head." Then the young woman searched his head. She found a louse. She was much frightened when she saw that it was a frog. Then he said, "Bite it." The woman only made a noise biting her nail. When she made a noise biting her nail, she said, "I am biting your louse." Then the love of the man increased very much when she had bitten his louse.

Then he and his new wife went ashore to the place where he staid. He had caught many seals to give them to his old wife. Then his old wife went down to the beach, and she saw the new wife whom he had married.

When they had finished taking the seals out of the canoe, the great woman put some of the seals aside. She said, "These shall be the seals of my sister." Then the man lay near his new wife in the night. Wolverine-Woman was his old wife. Then the man loved his new wife more because she was still young.

Then the man arose first in the morning. He said to his new wife, "If you hear a noise in our house, do not look up. That one might kill you."

Then, while it was still morning, the man went out to harpoon seals. When the man had gone out, his old wife also arose and sat down to eat the seals which he had obtained the day before. Then the young woman heard the noise of biting on the other side of the house. It sounded as though a dog were eating. Then she heard the noise becoming louder. Suddenly she looked up. Behold! it was Wolverine-Woman, who bolted down a whole (seal, beginning at) one end [eating the seal].

As soon as the young woman looked up, Wolverine-

k!a'kget KSEM-nâ⁰serga⁰. Ada g'îdze dza'ktga⁰. Ada
 lâ kSE-a'xġesge NE-kSE-nâ⁰ġgetga⁰, adat gun-ġâ⁰ wul nâ⁰=
 kesge su-pla'sem hanâ⁰xga, ada xts!E-ġ'a'yi t!Em-lâ'nitga⁰.
 Ada dza'ksa hanâ⁰xga⁰.

5 Adat g'a'lksetge y!û⁰taga wul dza'ksa su-na'kstga⁰.
 Ada wul sa-dzagam-lu-ya'ltgetga⁰. Hi-ba'tsgetga⁰, ada wult
 ge'redaxs KSEM-nâ⁰ser, "Gâ⁰! wula wâ'ldiu awâ⁰n?" Ada
 ha'us KSEM-nâ⁰serga⁰, "K!abe-xstô'gat ġâ⁰su da wi-sa'."
 Ada ha'usga y!û⁰taga: "Amî me dze g'ik asdi-wulâ'gut,
 10 n dem dza'gun."

Ada wul gun-iâ⁰t gesga awâ⁰sga⁰ wul nâ⁰kesge NE-su-
 na'kstga⁰. Ġakstatnâ⁰, ġa na'ga nda-dza'ktga⁰, ġan sem
 ġû⁰ntit ges KSEM-nâ⁰serga⁰. Adat dza'gutga⁰. Ada g'îdzît
 ġu'ksen demt dza'gutga⁰, a wu'lt hî-sa-ġ'ô'dze t!Em-ġa'ust
 15 ġa g'ik sa-lu-lep-dâ'ultga⁰. Ada hē'ldE wâ'ldi a ġwa⁰.
 Su-ġ-â⁰wan da k^uġi-yîdzya'dzeda NE-sa'mitga⁰, adat lu-ġ'as-
 ġ'ô'dze hū⁰ġensk-ga⁰. Ada wî-dza'ks KSEM-nâ⁰serga⁰.

Ada wult kSE-ġâ⁰tga y!û⁰taga NE-ġâ⁰tsga⁰, NE-lâ-na'kst-
 ga⁰. Adat l!i-ġan-sū⁰t gesga lax-ô' NE-qam-dza'ksa su-
 20 na'kstga⁰. Ada g'ik ha'ts!eksem dedū⁰lsga NE-su-na'kstga⁰.
 Adat k^uġi-ġ'asġ'ô'dza NE-sa'mis KSEM-nâ⁰serga⁰. Adat
 wa⁰xt gesga NE-ts!Em-wâ'lbtaga; na-xbî⁰lsga la'kget wul
 wa⁰xtga⁰. Ada wul sem txal-yâ⁰sget sî⁰p!ensga su-
 na'kstga⁰.

25 Ada ġa g'ik k!E'relde sat, da na-ġ'ô'ġga kstensâ'ltga
 ġu-ġ'aġā'ntgetga⁰ asge demt ts!Elā'yusga ġemkdî⁰tga⁰ gu
 da dza'ġa desda ā'mt de sġa-na'ktga⁰. Adat ge'redaxtaga
 ġu-ġ'aġā'ntgetga⁰ dze wula wâ'lsge ġamkdî⁰tgetga⁰. Ada
 ha'usga y!û⁰taga, "Di-da'uġ desda k!E'reltde sa'da a dem
 30 dît ts!Elā'yusemt." Ada ma'ġede dep-gua'î a'ġge dît nî⁰st-
 ga⁰, ada ā'ġge dep-txal-wâ⁰dga⁰.

Txal-haxhō'ig'igada wulwa'lim sa'mit a'sga demt g'î⁰nsga
 ġemkdî⁰tga⁰. Lū'nksem sa'mim ma'ti demt dzā'ġa ġemk=

Woman began to choke. She almost died. When she recovered her breath, she went to the place where the young woman was lying, and she bit through her neck. Then the woman was dead.

The man felt that his new wife was dead. He quickly returned ashore. As soon as he reached the shore, he asked Wolverine-Woman, "What has happened to the one near you?" Then Wolverine-Woman said, "My sister has been asleep all day long." Then the man said, "If you have done any wrong to her, I shall kill you."

Then he went to the place where his new wife lay. Behold! she had been dead for a long time. Therefore he became very angry with Wolverine-Woman. He killed her. He was almost unable to kill her, because as soon as he cut her head off, it went back of itself. He did so many times. Finally he cut her flesh to pieces and sprinkled hellebore (?) on it. Then Wolverine-Woman was really dead.

Then the man took out the heart of his old wife and swung it over the dead body of his new wife. Then his new wife came to life. He cut to pieces the flesh of Wolverine-Woman and buried it in the house; it was the end of the fire where he buried her. Then his love for his new wife increased.

One day [again] his nine brothers-in-law came out of the woods to visit their sister who had been dead for some time. His brothers-in-law asked him where their sister was. Then the man said, "She went one day to visit you." Then they told him that they had not seen her and had not met her.

Each carried along meat, which they were going to give to their sister. It was dried meat of the mountain-

di'yetgetga⁰. Ada wul q!amts!en ha'usga y!ū⁰ta gesga su-na'kstga⁰, "Dze guldem-ğa'odin! Ndâ, y!aga-yâ⁰n! Ada lu-tl!ā⁰na na-ts!em-xsâ'yut."

Ada klu!-humhū'msgesga lgu-ts!uwā'ng'itga⁰. Ada klu!-
 5 lu-tgu-bā⁰t gesga ts!em-wā'lbga⁰ asga hū'msgetga⁰. Su-
 g'a⁰wun da wa'itga wul sge'resga l'emkdī'yetga⁰ nat dza'=
 gutga⁰. Adat wul de-wi-ha'utgesge wag'a'utga⁰ a ne-
 wag'a'ut gesga n-lā'xstga⁰. Ada n-ğâ'ğa demt kse-wôa'x-
 sga ne-txamâ'sga l'emkdī'yetga⁰, da al y!aga-k!a'xgege
 10 y!ū⁰taga⁰. Ada sa-lôğôm-bā⁰t gesga ne-xsâ⁰tga⁰. Adat
 ya'tstga⁰. Ada wul wagait-uks-dā'u!sga xsâ' gesge wagait
 g'ia⁰ksga⁰ dīl su-na'kstga⁰.

Semgal sī⁰p!entge su-pla'sem na'kstga⁰. Ła ā'ms gasga
 na'ktga⁰, da wul wā'demlgesga hanā⁰xga⁰. Ada Ła lu-
 15 gwa'ntgesga sa'ga, ada wul kse-laxla'xsga lgu'lgem y!ū⁰tat-
 ga⁰. Ada sem-lu-ā'msga ġâ⁰tsga y!ū⁰taga asga łat nī⁰sga
 lgu'lgem y!ū⁰tga⁰. Ła ġa'udi kse-laxla'xsga lguâ'mlgega da
 lu-ğ'ā⁰xge ġâ⁰tsga su-pla'sem hanā⁰x ges dep negwā⁰tga⁰.

Ada wul wī-ha'utgetga⁰, ġant ge'redaxtga na'kstga
 20 ġâ⁰ga ġana wī-ha'utgetga⁰. Ada ma'lesga wi-ga'tgetges
 dep-negwā⁰tga⁰. Ada ha'usga y!ū⁰ta gesga na'kstga⁰.
 "Dem ġâ'yînga⁰."

Ğan Ła k!e'relde sat, ada wul haldem-bā⁰sga hanā⁰xga⁰.
 Adat wul k!līnā'mtga y!ū⁰tage na-xsâ⁰m mesī⁰ntga dīl
 25 na-ha-ğ'ayā'ntga⁰ asge lgu'lgem y!ū⁰tatga⁰. Ada ha'ut
 gesga na'kstga⁰, "Dzeda' Ła wi-lā⁰ksa lguâ'mlget, ada
 wa'msde me dem ġ'ē⁰nt gesga txanlī' sa'ga dem ġaks
 wul ġ'ap-wi-lā⁰kstga⁰."

Adat k!līna'msga ha-k^uda'kga⁰ dīl t!ā⁰sga dīl ha-ğ'a-
 30 yā'nem wa'tsaga⁰. "Gunaxnēsemğ'a'd me dem su-wā'dit."
 Ada wul se-ğ'âtgesga hanā⁰xga⁰ dīl lguâ'mlgega⁰. Ada
 wul ba'tsget gesga na-qal-ts!a'ps negwā⁰tga⁰. Ada wult
 dō'xsga ha-ğ'ayā'nem wa'tsaga dīl ha-k^uda'kga⁰ ġan! ha-
 wā'lga⁰. Adat lu-dâ⁰t gesga ts!em-xsâ'em mesī⁰ntga⁰.

goat which their sister was to eat. Then the man said secretly to his young wife, "Get ready to go. Go down to the beach and sit down in my canoe."

Then the youngest brother smelled about. He ran about in the house, smelling. Soon he found the place where his sister who had been killed lay. Then he cried, while he was digging with his claws where she was buried. Before he had dug out the body of his sister, the man escaped to the shore. He went quickly aboard his canoe. Then he struck it, and the canoe went way out from the shore with his new wife.

He loved his young wife very much. After some time the woman was with child; and when the time was completed, she gave birth to a boy. Then the man was very glad when he saw the boy. After the child was born, the young woman longed for her parents.

She cried, therefore her husband asked her why she was crying. She told him that she was homesick for her parents. Then the man said to her, "You shall go there."

One day the woman arose, and the man gave her his copper canoe and his club for the boy. Then he said to his wife, "When the child is grown up, give him devil's-club every day until he is really grown up."

Then he gave her a bow and arrows and the otter club. "You shall call him Gunaxnēsemg'a'd." Then the woman started with her child. Then she came to her father's village. She took the otter club and the bow and the arrows and put them into the copper canoe.

Adat wul ye'ret gesga txa-g'il-hau'lisga qal-tsla'pga⁰.
 Ada' al wul y!aga-yā⁰tga⁰, at gâ⁰ ne-wā'lp⁰s negwā⁰tga⁰; ada
 5 ła al nakł da al dza'ks negwā⁰tga⁰ dīs nâ⁰tga⁰. Me'la-
 de'ret gesga sgwa'i lu-t!axt!â'xlgesga gagâ⁰t gesge wul
 k!wā'tgesga k!â'lu lġū⁰lġem hanā⁰xtga⁰; ada al g'ina-
 daldū⁰lsa txalpdâ⁰ltga⁰ ga-ne-bi⁰pgetga⁰.

Ada wul ks-gâ'gum tsli⁰nt gesga ne-wā'lbsga si⁰lg'itga⁰.
 Adat kse-sqā'getga si⁰lg'itga⁰. Adat g'ik wul gâ⁰ awā⁰
 ne-aniā⁰sga si⁰lg'idem ne-bi⁰ptga⁰, a dī k!e'elge ha'utga⁰
 10 at sqā'getga⁰. Adat wul g'ik gâ⁰ ne-wā'lp⁰sga ne-g'ik-
 aniā⁰tga⁰. Adat g'ik kse-sqā'gatga⁰. Adat g'ik wul tsli⁰nt
 gesga ne-wā'lp⁰sga ts!uwā'n-g'idem ne-bi⁰ptga⁰. Ada wul
 sem lu-g'ā⁰sge gâ⁰ts ne-bi⁰ptga⁰, dat anâ'ga dem lu-t!ā⁰t
 gesga ne-wā'lp⁰tga⁰.

15 Amō'stget wul dzô'gantga⁰. Nin!i' wul dzô'xsga gwā⁰m
 g'a'tga⁰; a wul ła' wula galkse-hē⁰tge ts!ā⁰resga lġwâ'ml-
 gega, a wul ła' wulat g'i⁰ntget nâ⁰t gesga wâ⁰mstega.
 Ğan-wā'ltga⁰, a dem wul se-hats!enā⁰set a gâ' dem hasa'xt-
 ga⁰. Nin!i' ġant x-wâ'msentget nâ⁰tga⁰. Ada ła't wula
 20 la'xsentga⁰.

Adat g'ik dô'ga txalpxdâ'ldē su-ma'xsem y!ū⁰ta dem
 ne-sepsī⁰plensgetga⁰. Da wul sem ā'm a wul-pla'stga⁰.
 Wai, ła lu-gwā'ntgesga sa'ga, ada ła de'rem laā'xtga⁰.
 Da ła gâ'msem a txan!i' lax-yū⁰bet hē'ldē g'a'da de'ret;
 25 a de'rem laā'xtga ġan-wā'ltga⁰.

Ada wult hukhū⁰tgetge su-pla'sem y!ū⁰taga ne-sepsī⁰=
 plensgetga⁰. Ada ha'utga⁰, "Dze da ła⁰ dze dī-wulwā'nem
 a gwa'i a dze wī-gâ'msem, ada dem dī-ha-de'rem laā'x=
 dem. Lā'n dze tgu-k!a'nem a k^udō'n gwa⁰."

30 Ada wul haldem-g'ô'ltsga ne-sepsī⁰plensgetga⁰. Adat
 ma'let ges nâ⁰tga⁰. Adat anâ'xtget nâ⁰tga⁰. Ada wulat
 gâ⁰tget nâ⁰tge net wul ye'resge xsâ⁰m mesī⁰nga⁰. Adat'
 am-uks-gā⁰ksga ha-ġayā'nem wa'tsaga⁰, dīl ha-k^uda'kga⁰,

Then she hid it right behind the town. Then she went down to the beach and went to her father's house; but her father and her mother had been dead a long time. Both had died because they were heavy at heart when their only daughter had been lost; but her four uncles remained alive.

First she entered the house of the eldest one, but the eldest one would not let her in [refused her out]. Then she went to the next eldest uncle, but he also spoke and refused her (admittance). Then she went to the house of the middle one, and he also would not let her in [refused her out]. Then she entered the house of her youngest uncle. Her uncle was very sad, and he allowed her to stay in his house.

She staid in the corner. That is where the poor people used to stay, for the child always had diarrhœa [the insides of the child always ran through] because his mother always gave him devil's-club. The reason she did so was that he should have good luck in all that he desired. Therefore his mother gave him devil's-club to eat. Therefore she always washed him.

He had four young men for his friends. He grew up well. When the time was completed, they died of starvation again. It was winter, and many people died in every country. It was so because they were starving.

Then the young man called his friends. He said, "If we stay here the whole winter, we shall also die of hunger. Come on! Let us travel about by canoe!"

Then his friends arose. Then he told his mother about it, and his mother allowed him (to go). Then his mother went to the place where the copper canoe was hidden. She just took out the otter club and the bow and the

dif ha-wā'lgā⁰. Adat wula k'lik'linā'mt gesge lgu'lgem
y'ū⁰ta. Ada q!a'mts!en sig'ā⁰tget gesga sem-ganlā⁰kga
dif txalpxdā'ltga ne-sepsī⁰plensgetga⁰. Adat tgu-gā⁰ tgu-
k^udū⁰nsga Maxla-qxā'faga⁰. Nak-txa-hayuwā⁰sga tgu-yā⁰=
5 getga⁰. Ninlī' ks-gā'gem gō'itga⁰.

Adat nī' wul lli-halhō'ltge lax-leplō⁰b gesga e'relaga⁰.
Ada wu'lt wā⁰kstga lgu-wā'lksetga ne-ha-g'ayā'nem wa'ts!at
gesga lax-a'kska⁰. Ada wul swā⁰xsgesga wa'ts!aga at gā⁰ wul
lli-dā⁰sga e'relaga asī llaxstlā'ega. Txanlī' e'relat dat sem-
10 lu-q!ā'gantga wa'ts!aga e'rela gesga lax-leplō⁰pga⁰. Ada al
g'ik gū⁰t gesga na-ha-wā'ltga⁰. Kpā'lg'atga sga-bū' se-e're-
latga⁰. Adat sem-hā⁰n ne-xsā⁰t gesge ne-se-e'relatga⁰, a wul
ninlī' e'rela di semg'id wunē' yas ne'rem gesge da gā'msemga⁰.

Ada la tgi-yā⁰sga sa'ga da gō'it!eksga wī-xsā'ga ts!elem-
15 hēhē⁰tge gesga Maxle-qxā'faga⁰. Uks-mma'xsge na-ga-
la'xse e'relat a na-a'gasge xsā'ga lu-kstensā'lgā⁰. Ada
a'iget wula'idēf g'a'dēf wula wā'tget. Txanlī' g'a'tga ga-
wawā⁰tga⁰. Ada wul kse'rs nā⁰tga⁰. Ada wul ha'utga⁰,
“Nnī⁰tgun lgu'gō⁰lgu a nī⁰dzeSEM gu nat su-wā⁰detget
20 negwā⁰tges Gunaxnēsemg'a'd.”

Ada semt nesga'tgetga gulā'ntga ga-ne-bī⁰pges nā⁰tga⁰.
Ada ha'utge nā⁰tga⁰, “Ninlī' da dāf let da lgo⁰lgenda.
Ninlī' ha nī⁰dzēn.” Asī hi-yā⁰gwa ha'uadī a gwa⁰, da al
sa-ba'tsgaga xsā' gesga txa-g'ē⁰ka wā'lbga wul tlā⁰s
25 nā⁰tga⁰. Da al me'la-k!abe-e'rela g'ilem-han-wā⁰kstga⁰.
Ada al g'ik me'la-k!a'psga k'linā'mt gesga ga-ne-bī⁰ps
nā⁰tga⁰. Da al k'lig'ī⁰t gesga e'relaga di k'linā'mt gesga
ts!uwā'ng'itga⁰. Ada' wula bax-lā⁰tga⁰. Ada wī-sagait-lu-
am'ā'msga ga-gā⁰tga⁰.

30 Ada wul sem-gal wula dza'psga lgwā'lksekga⁰ wulā'itga
yu-ha-k^uda'ksetga⁰. Ada ninlī' su-pla'sem y'ū⁰ta gwa'ya
huk-se-wulī⁰nsgetga⁰ at ya'ts!esgem ts!em-a'ks; ninlī' tlī⁰ben,
p!ân' ganl e'rela, dif g'ap-txanlī' ya'ts!esk. Lu-q!ā'gande
txanlī' wul leks-g'ig'a'da ya'ts!esgat.

arrows, and she gave them to her son. Then he started secretly early one morning with his four friends, and he went about in the neighborhood of Metlakahtla. He went towards the south. That is where he went first.

Then he saw that the rocks were full of seals. The prince dipped his otter club into the water. The otter dived, going to the place where the seals lay sleeping. Then the otter verily destroyed all the seals on the rocks. Then he also shot them with his arrows. The number of the seals (he killed) was ten score. He filled his canoe with the seals he had killed, for seals were our principal food in winter.

When the day went down, the great canoe arrived and went into (the bay of) Metlakahtla. The seal-flippers showed over the gunwale of the canoe, and there were five men in it. Then the people did not know where he came from. All the people were puzzled. Then his mother went out. She said, "I think that is my child whom you see, whom his father called Gunaxnēsemg'a'd."

Then the three brothers of his mother laughed at her. Then they said to his mother, "That is your dear Diarrhœa-Child, the one whom you see." When they were saying this, the canoe quickly came ashore below the house where the mother lived. Then he gave little seals to those who had paddled for him, and he gave ten to each of the uncles of his mother, but he gave twenty seals to the youngest one. Then they carried them up. Then they all were happy.

Then the prince was a good hunter. He knew how to use the bow. That young man was an expert hunter of water-animals, — sea-lions, sea-otters, and seals, — and of all kinds of animals. All kinds of animals were killed by him.

Adat wā⁰t!etget nā⁰tge sa'mi dīl txanlī' wul leks-g'ig'a'da sa'mim ya'ts!esk a derem laā'gadet. Ada a'lgē na'kī wālt da wi-lē'ksem yā⁰ktga⁰. Adat wul ē⁰tgesga ne-wā⁰t gu na-k'!ina'ms negwā⁰tges nī⁰t Gunaxnēsemg'a'd. Ada wul
5 txal-iā⁰sga ama wā'lt gesga spagait-g'a'tga⁰.

Ada wul hasa'xt gesga demt na'ksge lgu'lgem hanā⁰xs ne-bī⁰ptga⁰. Ada a'lgēt anā'xdet negwā'tsga hanā⁰xga⁰. Ninlī' gant di-k'!ē⁰xgede lgwā'lksegem hanā⁰xga su-pl'a'sem y!ū⁰taga⁰; a wul g'ap-hasa'xsga lgwā'lksegem hanā⁰x ges
10 nī⁰tga⁰; adat wul na'ksgetga su-pl'a'sem y!ū⁰taga lgu-txaā'tga⁰.

Ada wult y!aga-gā⁰sge ne-xsā⁰m mesī⁰ntga⁰. Sem klāt-lā'xlgem lig'i-wā'lt ges dep-nī'atga. Ada wul se-haya'ts= getga⁰. (A'mksa sem-g'ig'a'tge wul dedā'sga haya'tsgega.
15 Ninlī' gwai wula dza'psesga haya'tsgega. Q!a'wutsxande haya'tsk, ada sem-gal t!ā'xlgē wul g'ī⁰ksdet; dem ē⁰sge sga-bū'sge lig'i-wā'lksekt, lēlū'ng'it, ga-xsā', ganl g'ap-txanlī' aamwā'f.) Llī-kpī⁰tsxant wul dza'ba haya'tsget a na-xsā't gu da na-k'!ina'ms negwā⁰tges nī⁰t asde asī
20 ts!ū⁰sgetga⁰. Ada galtsxa'n haya'tsgege ha-na'kstgesga lāmstga⁰. Ada g'ik galtsxa'ntgesga ga-ne-bī⁰pge nakst dīl g'ik nagatsa'usga ne-bī⁰pgetga⁰. Ninlī'et wul yā⁰detga⁰.

Ada hawa'lgē nakl ndā-na'kst da hashō'sge huk-ga-wuwā'ltgat' in-yā⁰ke wul maxlē-bā⁰ mes-plā'n a txa-g'ī'ēke
25 lā⁰-qal-tsla'bem Maxlē-qxā⁰la. Ada wult n!axn!ū⁰tge lāmsem hana⁰xs Gunaxnēsemg'a'tge la wul maxlē-bā⁰sge mes-plā'nga⁰. Ada ha'ut gesge lāmstga⁰, "Hasā'gau me dem gū'sge mes-plā'nga⁰, dem hō'yu da dem se-tlat!ā⁰sgu. G'ilā' me dze nā-t!a'tenl i!ā⁰ n-lī⁰tet."

30 Ninlī' gan-di-haldem-g'ō'lsge su-pl'a'sem y!ū⁰ta gwa⁰ dīl g'ik txalpxdā⁰lde ne-sepsī⁰p!ensgetga⁰. Ada' wula sā⁰ntgetga⁰. Gakstatnā'h, wi-mes-plā'n la maxla-ha't!ekst a lax-a'ksit. Ada hē'lde xsāt' in-yā⁰gedet. Adat gū⁰te su-

Then his mother sold bear-meat and all kinds of land-animals to those who were starving. Not long (after this) she made a great potlatch, and then she named the name which his father had given to him, Gunaxnēsemg'a'd, and his wealth increased among the people.

Then he wished to marry the daughter of his uncle, but the father of the woman did not agree. Therefore the princess escaped with the young man, for the princess desired him very much. Then the young man married his cousin.

He took down his copper canoe. This was the most valuable property of our grandfathers. Then he made copper-plates. (Only chiefs had copper-plates. They would make copper-plates. A single copper-plate was very hard to buy, and a great amount of property — a large number of slaves, canoes, and all kinds of property — would equal it in value.) He made ten copper-plates out of the canoe that his father had given to him when he was small. Three copper-plates he gave as a marriage gift to his father-in-law, and three he gave to the uncles of his wife, and several to his uncles. Thus he distributed them.

Not very long after he was married, the hunters were excited pursuing a white sea-otter which was going along the channel below the old town of Metlakahtla. Then the mother-in-law of Gunaxnēsemg'a'd heard that the white sea-otter was going along the channel. She said to her son-in-law, "I wish you to shoot the white sea-otter. I will use it to make a blanket. Do not make a spot of blood on its fur."

Then the young man and his four friends arose. They went aboard the canoe. Behold! a large white sea-otter was swimming along the channel on the water. Many canoes were pursuing it. Then the young man hit the

p!a'sem y!ū⁰ta gwai wī-mes-p!ā'nga⁰. Adat wul lōgôm-gā⁰t gesga ne-xsâ⁰tga⁰. Adat k'!ina'msga p!ā'n gesge
 5 la'msem hanā⁰xtga⁰. Ada wult ts!ā⁰desge ne-anā⁰sge p!ā'nga⁰. Sem sa-ne-lu-wa'l lgu-i!ā⁰ gesga ne-wul-ba'tsgesga
 ha-wā'lga⁰; gan ha'usge sig'a'demna'x gesga lgu⁰lgem
 hanā⁰xtga⁰, "Dā⁰l lu-ma⁰ksa wī-anā'set a g'ē⁰ket."

Ada wult gā⁰tge lgu⁰lgem hanā⁰xtge anā⁰sga⁰. Adat
 y!aga-di-iā⁰tga⁰. Adat lu-mā⁰kstga⁰, l!i-ba'!edet a lax-
 a'kset, at na-yā⁰ksa i!ā⁰t. Adat g'ik lu-k!a'xst a ts!em-
 10 a'kset. Adat lu-ts!ā⁰ksendet. Adat l!i-da'xsent gesga
 lax-a'kset. Sa-uks-da'u!e da g'ia⁰kset. Adat uks-yā⁰kedet.
 Gaks wul wuks-yā⁰det dat gik uks-yā⁰kedet.

Sem sa-wagait-uks-dā'u!e da wul la'pga⁰ dat g'ik wagait-
 uks-yā⁰kedet a wul la'pga⁰; sem sa-la'ben t!epxā⁰dede
 15 n!ā⁰x! kse-am-yā⁰de da ts!em-a'ksit. Ada k'!ā⁰gede n!ā⁰x-
 !et' in-se-l!i-t!ā⁰des naks Gunaxnēsemg'a'd gesga n-lax-
 miā'nsga n!ē⁰xtga. Adat uks-de-lō'gat gesge g'ia⁰ksga⁰;
 !ā' wula l!i-t!ā⁰sga hanā⁰x gesga n-lax-hak!ā⁰tga⁰. Sga-
 bū⁰sga g'a'bensga n!ā⁰x!ga⁰, !a g'ik wī-am-ha'utge asget
 20 gun-gā⁰tget ges Gunaxnēsemg'a'tga⁰.

Ada wult hukhū⁰tgesge txalpxdā'lde ne-sepsī⁰nsgetga⁰.
 Adat y!aga-gā⁰sge xsâ⁰ga⁰, d!l (mesū⁰l) maō'lkga⁰, d!l
 hū⁰!ensga⁰, d!l maā'nga⁰. Adat wul gā⁰sge na-ha-k!da'kt-
 ga⁰ d!l na-hawā'ltga⁰. Ada wula uks-!ā⁰tget gesget yā⁰-
 25 kesge n!ā⁰x!ga⁰ gut' in-de-bā⁰sge na'kstga⁰. Ada wul
 sem-lu-g'a'unsgem wā'itga⁰. Nak-txa-g'isi-yā⁰sga ha'besge
 n!ē⁰x!ga⁰. N! lat wutwā⁰tge t!epxā⁰detge n!ā⁰x!ge n-dū⁰be
 wī-sganē⁰sem Kwē⁰xt, da wul se-x!na-mma'xsget a na-
 s'ia'nda a'ksga⁰. X!na-de-dā'u!etge hanā⁰xga⁰.

30 Ada wul d!i-gun-a'x!gesge xsâ⁰ge asge¹ ne-wul-x!na-
 dā'u!sge n!ē⁰x!ga⁰. Adat wul gā⁰sge mea'wulkga, adat
 wul txal-hō'ksenesge lō⁰p gesge ne-ts!uwā'ntga⁰. Adat

¹ Or xsâ'gesge.

great white sea-otter. He took it aboard his canoe. Then he gave the sea-otter to his mother-in-law. Then she took off the skin of the sea-otter. Suddenly a drop of blood fell from the place where the arrow had hit it; therefore the chieftainess said to the young woman, "My dear, wash the skin in the water below the house."

Then the young woman took the skin. She went down to the beach and washed it in the water. She spread it on the water and washed off the blood. Then she kicked it in the water and rinsed it out. Then she threw it flat on the water. Suddenly it drifted out seaward. She followed it seaward. Still it was going out while she was following it.

It quickly went far out to where it was deep, and she followed it to where it was deep. Then suddenly two killer-whales came up, and came out of the water. One of the killer-whales put the wife of Gunaxnēsemg'a'd on (his back) at the base of his dorsal fin. Then they went out with her seaward, and the woman was all the time sitting on his back. Every time the killer-whale came up, she shouted, asking Gunaxnēsemg'a'd to come.

Then his four friends called him. He took down the canoe and a rope, hellebore, and a chamber-vessel. Then he took his bow and his arrows. Then they went down to pursue the killer-whales which had run away with his wife. Then they paddled with all their strength. The killer-whales were going northward. When the two killer-whales came to the foot of the great mountain Kwē⁰xt, they suddenly went down head-first to the bottom of the water. They went down head-first with the woman.

When the canoe came to the place where the killer-whales had gone down head-first, (Gunaxnēsemg'a'd) took the rope and he put a stone at its end. Then he threw

wul tgi-ma'gatga⁰. Łā lu-ga'odi g'a'wułsxantge, adat wul lū⁰-nde-tslī⁰betga⁰. Ada g'ik lu-ga'odit dat wul gwā'nt=gesge g'ē⁰kega⁰.

- Ada wul ha'us Gunaxnēsemg'a'd gesge n-dedā⁰tga⁰,
 5 "Ne Ła dem gwā'ntgī da n dem sū⁰ meā'wulget. Dze Ła me sem bā⁰ł ne-wul-sū⁰t, ada me dem sem-wulā'yi Ła gwā'ntgut. Ła ā'm wul lig-i-g'ā'ksesem, dem gaks wul lu-ya'ltga. Ada n dem g'ik ha'ts!eksem sū⁰ meā'wulget; ada dze Ła lu-ya'ltgi, ada me-dem sem-wul-man-sā⁰k'lut."
 10 Adat wula tgi-da'msga meā'wulkga⁰. Ła tgi-a'xłget gesge ne-s'ia'ndesge a'ksge, dat wula sū⁰sge meā'wulkga⁰, adat wulwulā'ida ne-dedā⁰te łat gwā'ntgesge ge'renksem lax-yū⁰beda ne-s'ia'ndesge a'ksga⁰.

- Da wul sa-lôgôm-bā⁰tga⁰. Adat se-lī-wā⁰sge wul hiyā⁰=
 15 gwa ga-se-siā⁰nsge ha⁰xga⁰. Ada wult gā⁰det Gunaxnēsemg'a'd na-k^udū⁰stga⁰, adat lu-xba-g'asgô'dze ne-ga-ts!el=ts!a'łsge hā⁰xga⁰. Al ga-sū⁰nsge hā⁰xga⁰. Ada sem wī-sagait-ga-łgusge'reda txan!i'sge hā⁰xga⁰ a łat nī gô'ibat. Ada wul lī⁰mit asga lu-ama ga-gâ⁰tga⁰, —



- 20 Q!ā - gai ts!a' - lu gwa' - la.¹

Ada' wul di-sagait-lī⁰misge txan!i'tga⁰:²

"Des dī wā'ldi a klā'i;
 Des dī wā'ldi a klā'i;
 Des dī wā'ldi a klā'i."

- 25 "Asī gaks dā'ułsdet' in-gā⁰sde na'ksen da awā⁰nt. Se-ā'mł yā⁰n, dep dem awul-ma'gan."

- Ada' wult g'ī'sgetget Gunaxnēsemg'a'tge wul wā⁰ltga⁰. Ā'msge sga-na'ktga⁰, dat g'ik lī-wā' wul wā'łsge sts!ā⁰łga⁰. Hi-yā⁰gwa se-lek-lax-a'ksetga⁰. Adat g'ik sga-bā⁰tet Gu-
 30 naxnēsemg'a'tga⁰, at g'adzgô'dze ganga'nga⁰. Ada sem-

¹ Repeated three times.

² Same tune as before.

it down (into the water). After he had finished one, he tied another one to its end, and he finished when they touched below (the bottom).

Then Gunaxnēsemg'a'd said to those who were with him, "When I touch (the bottom), I shall swing the rope. When you feel it swinging, you will know that I touched (the bottom). Then just float about until I return. Then I shall again swing the rope when I return, and then you shall pull it up."

Then he went down the rope hand over hand. When he reached down below the bottom of the water, he shook the rope, and those with him knew that he had touched dry ground at the bottom of the water.

Then he went along (a trail). Then he came where geese were digging roots. Gunaxnēsemg'a'd took his knife, and cut across the eyes of the geese. The geese had been blind. Then all the geese [together] were very glad when they saw the light. Then they sang because they were happy, —

"Open are my eyes, gwa'la,
Open are my eyes, gwa'la,
Open are my eyes, gwa'la."

Then they all sang together, —

"That happened to me too,
That happened to me too,
That happened to me too."

"The one who took your wife went past near you. Just go along! We shall help you."

Then Gunaxnēsemg'a'd went past the place where they were. After some time he came to a place where a Beaver was, who was working on the water. Then Gunaxnēsemg'a'd assisted him and cut down trees. Then

lu-am'ā'm ga-gâ⁰tsga sts!â⁰lga⁰. Adat ma'ŋe "Asi gaks dā'uŋsdet' in-wulā'gwe na'ksent a awā⁰nt." Ada g'ik sagait-ha'usge sts!â⁰lga⁰, "Dep dem awul-ma'gant, dem sa-t!at!ā⁰=tem gwa⁰. SE-ā'mŋ yā⁰n." Ada g'ik wul yā⁰tga⁰ asget
5 yā⁰kesge n!ā⁰x!ga⁰.

Ēā de'lpgesge qal-ts!a'psge nā⁰x!ge lat wā⁰sge ne-xpī⁰lsge qal-ts!a'pge. Ada wult nī⁰sge wul hē⁰tgesge ŋgu-wā'lpga⁰. Ada wul ts!ī⁰ntga⁰, adat nī⁰sga wī-wut!a-g'a'dem gasgâ⁰sga⁰ hiyā'gwa q!â⁰lxdede dzô'ga n-la'kt.
10 Hi-ts!ī⁰ns Gunaxnēsemg'a'tga⁰ da wī-se-ayawa'gat Ksem-gasgâ⁰sga⁰ asget bū⁰ltgesge ne-g'a'desge qal-ts!a'pga⁰. Ninlī't' in-g'ap-lī⁰tsge dzô'gatga⁰.

Adat sa-lu-t!ū⁰stget Gunaxnēsemg'a'tge ne-wundâ⁰t ges nī⁰t, asī gaxgā⁰xsesge wī-g!asgâ⁰sge dat g'ik sa-lu-t!ū⁰sge
15 dem ne-se-nā⁰tsgetga⁰. Adat g'ik k!īnā'mt ges nī⁰t a demt ha-g'a'ŋgesge dem x-da'xstge dem x!ep-hô'ksent gesge ne-ts!uwā'nsge ne-ts!a'xtga⁰.

Ada wul sa-ŋē⁰xges Ksem-gasgâ⁰sga⁰. Adat wul gā⁰s Gunaxnēsemg'a'tga⁰, adat lu-t!ū⁰st gesge ne-ts!em-ŋē'r na-
20 ga-q!ā'it a ne-spagait-lī⁰tga⁰. Da al ts!elem-ha'pda n!ā⁰x!et guga dzô'gat gesge qal-ts!a'pga⁰ ne-wā'lp!tga⁰. Adat ge'=redaxtge a gâ' dze gan-ha'ut. Adat ma'ŋetget Ksem-gasgâ⁰sge asdi-bā⁰ ne-lā'gwu q!ā'lexdet. Ada man-gwa'lge ne-lī⁰m hak!â⁰tge gan-ha'utga⁰.

25 Adat leple'p!egantge nā⁰x!ge ne-spagait-lī⁰tga⁰, asge ge'redekstge. Ada a'ŋget wā⁰ŋ gâ⁰. Da' wula ha'ts!eksem g'ik kse-ga'udesde g'a'tda⁰ at ha'psge ne-wula amyā⁰tga⁰.

Ada' wula kse-ŋâ⁰tges Gunaxnēsemg'a'd gesge ne-wul ye'retga⁰. Ada wult ge'redaxdet Ksem-gasgâ⁰sga⁰, "Aŋ
30 me n!axn!ō⁰di gu xstāmqt a g'īl-hau'lit? Ninlī' dem lagwa se-nā⁰ga na'ksen gan ŋa se-â'ŋgetga⁰. Ninlī' n!axn!ō'yīn ha'utga⁰. Ndô⁰, gâ'sge wul huwā'lsge y!ū⁰tage būs la'=getga⁰. N dem al awul-ma'gan a sga-na'k dze wā'n." Ada

the Beaver was very happy. He told him, "The one who did that to your wife went by near you." Then the Beaver also said, "I shall help you. I shall make lakes here. Just go along!" Then he went along, following the killer-whales.

He was near the town of the Killer-Whales, and then he came to the end of the town. Then he saw a small house standing there. He entered. Then the great old Crane saw him, who was warming his back by the fire. As soon as Gunaxnēsemg'a'd entered, Crane-Woman at once shouted to warn the people of the town. It was she who really watched the camp.

Then Gunaxnēsemg'a'd quickly held out to her tobacco, when the great Crane opened her mouth, and he held out to her something to make a harpoon-point. Then he gave it to her to make a harpoon-point, to eat flounders, and to use it at the end of her nose.

Then Crane-Woman was suddenly quiet. She took Gunaxnēsemg'a'd and pushed him under her wings among her feathers. Then the Killer-Whales who lived in the town rushed into her house. — Then they asked her why she had spoken. Then Crane-Woman told them that she had fallen into the fire while warming her back, and that the feathers of her back were burned. Therefore she had spoken.

Then the Killer-Whales turned over [among] her feathers, searching. They did not find anything. Then the people went out again, and went to where they had come from.

Then Gunaxnēsemg'a'd came out of the place where he had hidden. Then Crane-Woman asked him, "Don't you hear the noise in the woods? That is where they cut wood to make a fin for your wife. Therefore they cut wood. That is what you hear. Go to where the man is who is splitting wood. I shall help you right along."

wul bax-iā⁰s Gunaxnēsemg'a'd gesge wul huwā'lsge būs
la'getga⁰. Ada yī'ret gesge y!ū⁰taga⁰ la demt ma'xsentge
būs la'getga⁰ ne-lū⁰tga⁰. Wuta'-lū'dem mesī⁰nge hō'itga⁰;
lat g'ap-ma'xsensge wī-la'kga⁰. Da a'l se-lu-txas-lā⁰tges
5 Gunaxnēsemg'a'tge wī-la'kge dem bū'sesge y!ū⁰taga⁰.

Adat wult gā⁰tge y!ū⁰taga g'autsxantge ne-lū'dem
mesī⁰ntga⁰. Adat ba'ts!end gesga wi-la'ktga⁰. Adat wul
tlā⁰pt a na-wī-da'xft. La g'ik klē'reldet wula tlā⁰ptga⁰
da sem-lu-ba'tsget gesge ts!em-ā⁰xs Gunaxnēsemg'a'd a
10 wul lu-hat!ek-lā⁰tgedet a ts!em-la'kga⁰. Sem-xts!e-q!a'ide
lū'dem mesī⁰nge ada lu-plā⁰t gesge ts!em-la'kga⁰.

Adat g'ik gā⁰ g'ik g'a'utxande lū'dem mesī⁰nge; adat
g'ik ha'ts!eksem ba'ts!entga⁰. Adat g'ik tlā⁰ptga⁰. Ha'
ts!eksem g'ik hō'ig'igade ne-lā⁰ wā'ltge dā'uł. Ada g'ik
15 ha'ts!eksem lu-plā⁰ ne-lū⁰tga⁰. Ada wul se-g'idi-hē'itgesge
wī-y!ū⁰taga⁰. A'łge xsta'ltgetga⁰. Ada wul wī-ha'utgetga⁰.
Ada asī wī-ha'utget da lep-g'ilks-dedā'lxsetga⁰, a ha'utga⁰,
“Ne-dzaga-tgun-ha'u dze ha'usde sem'ā'g'it a klā'i a wul
wāl ne-lū'dem mesī⁰nda kł'nā⁰nq!anu,” a wī-wi-ha'utget
20 “Yī, yī, yī,” a sem-wī-am-ha'utga⁰.

Ada wul sa-gun-hē⁰tges Gunaxnēsemg'a'd a awā⁰sge
wī-y!ū⁰taga⁰. “Gā⁰ gan-ha'undē?” de-ya'ga⁰. “Gā⁰ da gu
gan-haha'unt gan-wī-ha'utgent?” Ada wul sa-q!ā'gatge
wī-xā⁰ge ts!a'ltga⁰. Adat nī⁰ wul gun-hē'tget gesge
25 awā⁰tga⁰. “Nā⁰t, hiyā⁰gwa wī-ha'utgu da wul wāl ne-
lū'dem mesī⁰en na-xā'yut. Bā⁰senu da demt dza'kdu.
Nin!i' gan-wi-ha'utgut.” Ada g'ik wul wi-ha'utgetga⁰, “Hī,
hī, hī. Ne-dzaga-tgun-ha'us Gemes-n!ē⁰xle dze da wāl
ne-lū⁰dem mesī⁰ndē.”

30 Ada wul ha'us Gunaxnēsemg'a'tga⁰, “Nda' da dem
nī⁰dzu.” Adat gun-nī⁰ts!entge wī-xā⁰ge ne-lū'dem mesī⁰nt
ges nī⁰t. Adat dô'xdet Gunaxnēsemg'a'tge gō⁰psxande

Then Gunaxnēsemg'a'd went up to where he was splitting wood. He hid from the man who was splitting wood, and who put his wedge against it. He was using large copper wedges. He put it right against the great log. Gunaxnēsemg'a'd quickly crawled into the log that the man was going to split.

Then the man took one of his copper wedges and put it endwise against the great log. Then he struck it with his great hammer. When he had struck it once, (the wedge) stood right in the mouth of Gunaxnēsemg'a'd because he had gone inside of the log. Then he bit across (the point of the) copper wedge, and it was broken in the log.

Then (the slave) took another copper wedge and put it on again, and he struck it. It happened as it had been before. His wedge was broken again in (the log). Then the great man stood there. He did not say anything. He cried; and while he was crying, he talked to himself, saying, "The chief will scold me on account of what happened to his copper wedge, I broke it," and he was crying, "Yī, yī, yī!" He was crying aloud.

Suddenly Gunaxnēsemg'a'd stood near the great man. "Why are you crying?" he said. "Why are you talking while you are crying?" Then the great slave suddenly opened his eyes, and he saw him who was standing near him. "My dear, I am crying on account of what has happened to my master's copper wedges. I am afraid he will kill me. Therefore I am crying." And again he cried, "Hī, hī, hī! GEMES-n!ē'oxl will scold on account of what happened to his copper wedges."

Then Gunaxnēsemg'a'd said, "Give them to me. Let me see them." Then the great slave showed him the copper wedges. Then Gunaxnēsemg'a'd took the two

lū'dem mesī'⁰nga⁰. Adat lu-lā'⁰lt gesge ts!em-ā'⁰xtga⁰. Ada ha'ts!eksem haxhō'ig'igade ne-lā'⁰ wul wā'ltga⁰. Ada sem-lu-ā'm gā'⁰tsge wi-y!ū'⁰taga⁰, a wul ha'ts!eksem haxhō'ig'iga ne-lū'dem mesī'⁰ntga⁰.

- 5 Ha'ts!eksem k!lilk!līna'mdet Gunaxnēsemg'a'tga⁰. Adat g'ik k!līna'm ne-wundā'⁰tga⁰. G'ilks-ats!ā'⁰ntk wā'⁰ xā'⁰ gwa⁰. Ada hiyā'⁰gwat pfiā'res Gunaxnēsemg'a'tga a! ma'la, "La ninlī' dem la'gwa se-n!ē'⁰ga na'ksen gan-se-ā'⁰gut. Sū'⁰na yī'ren; la dem gatgō'it!eksa t!epxadā'⁰lde nī'⁰nsgu;
10 adat lu-wā'ng'īn."

- Ada ha⁰wa'ige nakl nde-yī'res Gunaxnēsemg'a'd, da al se-gatgō'et!eksge nī'⁰neksges G'ilks-ats!ā'⁰ntk a dem wul-wa'lit. Ada wult klul-men-mma'xsensge ne-ga-ts!ā'ts!ext a humhū'msgetga⁰. "Is-Gunaxnēsemg'a'd gun hū'migage,
15 hm, hm. Is-Gunaxnēsemg'a't gun hū'migage, hm, hm." Ada wult gā'⁰tge wī-na'kstge ga'ntga⁰. Adat wul yā'⁰getga⁰ asga ha'utga⁰, "Nda! dem wul wā'tge na-ha'usent, ā? Ndā'⁰ wulwā'lisem, bū'īnsem. Ndā'⁰ y!aga-wā'lxsesem." Ninlī' nī'⁰neksge y!ū'⁰ta gwa⁰ Ksem-wa'ts!a k!ā'⁰ltga, adat
20 Ksem-les'ia'nge g'ik k!ā'⁰ltga⁰. Ninlī' gant hūmg'a'tga⁰.

- Ada wu'l wulwa'litga⁰. Ada wul y!aga-ga-dā'⁰uftga⁰. Ada g'ik ha'ts!eksem gun-iā'⁰s Gunaxnēsemg'a't gesge awā'⁰s G'ilks-ats!ā'⁰ntgege. Ada ha'ut ges Gunaxnēsemg'a'tga⁰, "Dem y!aga-gō'its!egau x!em-da'k!em t!a'lxan.
25 Ada hasa'gau da dem lu-ha't!ek-lā'⁰tgen, dem man-be'ts!enu da na-nak-stā'⁰ gam-ga'ntgeda nak-ts!e-wā'lbet. Ada demt hē'⁰dzige na-xā'igesge demt gun-a'ksgiga⁰. Wī-qō'ge dem g'a'bu. Dze da' lā ts!ī'⁰ni dan dem sa-de-ga'inat asge n-lax'ō'sge ganem-dā'⁰xga⁰. Ada n dem sa-l!ī-t!ū'⁰sa ne-
30 galdem-a'ksgu da lax-n-la'k. Ada dem lū-dzaga-hō'ltgesge wā'lpga a na-p!ū'⁰tgetga⁰. Ada dem wul kse-lā'⁰tgen da spagait-t!a'lxan. Stū'⁰p!el wul tlā'⁰ na'ksen. Ninlī' me dem wul gā'⁰tga⁰. Ada me dem kse-de-bā'⁰tga⁰. Ada

copper wedges and put them into his mouth, and they were the same as they had been before. Then the great man was happy because his copper wedges were whole again.

Gunaxnēsemg'a'd also gave him something. He gave him also tobacco. G'îlks-ats!ā⁰ntk was the name of the slave. Then he reported to Gunaxnēsemg'a'd, and told him, "This is to be the wood to make a dorsal fin for your wife. Therefore this wood is being cut. You better hide when my two wives are coming. They might discover you."

It was not long after Gunaxnēsemg'a'd had hidden when the wives of G'îlks-ats!ā⁰ntk suddenly arrived to carry (the wood). They put their noses about, sniffing. "I smell the smell of Gunaxnēsemg'a'd, maybe. Hm, hm!" Then their great husband took a stick and drove them away, saying, "Where should he come from of whom you speak, eh? Go along! Carry (the wood)! Get away! Go along!" These were the wives of this man. Otter-Woman was one, and Mink-Woman was the other. Therefore they scented the man.

Then they carried (the wood). They went down, and Gunaxnēsemg'a'd went up to G'îlks-ats!ā⁰ntk again. He said to Gunaxnēsemg'a'd, "I shall carry rotten wood tied in a bundle. I wish you to creep into it. I shall place it on one side of the door of the house. Then my master will send me to get water. I shall dip it up in a large basket. When I enter, I shall fall with it from the top of the ladder. Then I shall throw my bucket of water on the fireplace. Then the inside of the house will be full of steam. Then come out on the rotten wood. Your wife is sitting in the rear of the house. Take her and run out with her. I shall swell up in the doorway. Then I shall close the doorway, and nobody will get over me.

dem al se-sqa-g'ī⁰tgu da leksâ'gat. Ada demt q!â'pegan
leksâ'gat. Ada a'ġget nā⁰ġ demt' ġn-lġ-q!an-a'xġġ. Dem
gaks wul ġatġô'it!Eksē nī⁰enksgu, ninlī' demt' ġn-na-ġagô'ga
be'nu. Ada wu'l dem tgi-yā⁰tga⁰. Ada demt yā⁰ken
5 geg'a'tga⁰." Ēa ġa'udi ha'udi hi-ā'gwa⁰.¹

Ada wult ġô'ġts!exsge xġem-da'kġem t!a'ġxan wul lu-txas-
hē⁰tges Gunaxnēsemġa'tga⁰. Adat wagait-ts!elem-ġô'ġts!ext
gesge ts!em-ts!e-wā'ġpga⁰. Adat men-hē⁰nt gesge ne-stā⁰sge
gam-ġa'ntgega⁰. Hīt hē⁰ntge y!ū⁰taga da nī⁰dzede wul
10 lebagait-det!ā⁰ nakst ġe'sge ne-ġ'ā'ġasge la'kga⁰. Ada
sem-txal-yā⁰ wī-se-la'kset a hats!a'xġgetga⁰. Ada ġa sem-
ġ'apġ'ā⁰pgesga leplō⁰pga⁰, ada wult hē⁰tstge sem'ā'ġ'itget
Ġīlks-ats!ā⁰ntget at ġun-a'ksgetga⁰. Ada wult ġā⁰sga
wī-ġô'ġga⁰. Ada wu'l yā⁰t gesge dem a'ksgetga⁰. Ēa
15 lu-ya'ġtgetga⁰, ada ġa ts!ī⁰nt da sem-sa-ġa'inaga⁰. Adat
lġi-t!ū⁰se na-ġaldem-a'ksget gesge lax-n-la'kga⁰. Da sem-
lu-dzaga-hô'ġtge p!ū⁰tge da ts!a-wā'ġb. Da sem-sa-kse-bā⁰
y!ū⁰ta da ne-wul lu-hē⁰tge da ts!em-t!ā'ġxan. Adat wula
ġâ⁰ wul t!ā⁰ na'kstga⁰. Adat kse-de-bā⁰tga⁰. Da a'ġ sa-
20 sga-g'ī⁰tge wī-be'ns Ġīlks-ats!ā⁰ntge da leksâ'ġ. Ada
a'ġget nā⁰ġ kse-a'xġget. Da wul ġatġô'it!Eksa nī⁰neksget-
ga⁰, adat na-ġagô'ga wī-ba'ntga⁰.

Da a'ġ wul sem-bā⁰s Gunaxnēsemġa'tga⁰. Ġô'ġts!egatge
na'kstga⁰; at sem-de-bā⁰t. Dat wul lġi-wā⁰ ne-xbī⁰ġsga
25 qal-ts!a'p ġuge wul-t!ā⁰ ne-sī⁰p!ensġem ġasġâ⁰stga⁰. Ada
wult sem-sa'k'ġīde wī-ġasġâ⁰se na-t!em-lā'mit a demt sa-
ġa'ġ-xbi-ġa'ġges Gunaxnēsemġa'd ā ne-wī-ts!a'xtga⁰. Adat
ġ'ī⁰stga⁰ ġala'm-ġa'ġgetga⁰. Ada ha'usga ġasġâ⁰s ġes
nī⁰tga⁰, "Se-ā'mġ yā⁰n, a'ġge n dem hanwulā'ġun."

30 Nēi ġat ġī⁰sge wul t!ā⁰sge wī-ġasġâ⁰sge dat n!ax!nū'
wul hashô'sge txalā'ntga⁰, at wul yā⁰ketge n!ā⁰xġga⁰.
Adat wul ġīlwul-bā⁰tget Ġīleks-ats!ā⁰ntge txan!ī⁰sge

¹ Or ha'udi a gwa⁰.

Then my wives will come and will peck my belly, and it will go down, and the people will pursue you." Then he finished speaking this.

Then he carried the bundle of rotten wood in which Gunaxnēsemg'a'd was. He carried it into the house and placed it by the side of the door. As soon as the man had put it down, he saw his wife sitting by herself in front of the fire. The fire in front of her was made to be very large. When the stones were red-hot, the chief sent G'ilks-ats!ā⁰ntk to get water. Then he took a great basket and went to get water. When he returned, he entered, and suddenly fell. Then he pushed the bucket on the fireplace. Then the inside of the house was full of smoke. Then the man ran out from where he was standing in the rotten wood. He went to where his wife was sitting, and ran out with her. Then the great belly of G'ilks-ats!ā⁰ntk swelled up in the doorway, and nobody could get out. Then his wives came and pecked his belly.

Gunaxnēsemg'a'd, however, ran quickly, carrying his wife, and ran with her. When he came to the end of the town where his friend Crane was, Great-Crane stretched out her neck to harpoon Gunaxnēsemg'a'd with her great nose. Then she missed him when she was striking at him. Crane said to him, "Go along! I shall not destroy you."

When he got past where Great-Crane was, he heard excitement behind, for the Killer-Whales were pursuing him. G'ilks-ats!ā⁰ntk was ahead of all the Killer-Whales.

n!ā⁰x!ga⁰, asge ha'utga⁰, "Nda'da, n!ē⁰ryu dem ks-qā'gat dem g'îdi-gā⁰du xā⁰ ne-ha'usem, nda'da."

Ada g'îk ks-qā⁰xtga⁰. Adat q!am-da'lp!en txalā'ns Gunaxnēsemg'a'tga⁰, ada ha'utga⁰, "Se-ā'm! yā⁰n, nā⁰t, n dem
5 awul-ma'gan." Adat kse-gā⁰tge y!ū⁰taget' in-gô'!ts!ēga na'kstge na-xbi-yā⁰sge na-wundâ⁰tge. Adat g'îlks-ma'gat ges G'îlks-ats!ā⁰ntgega⁰. Ada wul g'îk sa-ga'inatga⁰ asge ts!em-ga'inaga⁰. Ada se-sga-g'î⁰tget gesge ts!em-ga'inaga⁰.

Ada g'îk wul se-kse-a'x!ge ne-kse-nā⁰!ges Gunaxnēsem-
10 ga'tga⁰. Adat g'îk wul gatgô'it!ekse nî⁰neksGES G'îlks-ats!ā⁰ntget, adat nagagô'ga⁰ be'ntga⁰. Da wul g'îk txal-dā'ulsge be'ntga⁰. Ada g'îk wul q!ô'!sge txan!î⁰sge n!ā⁰x!ge at yā⁰getga⁰.

Adat wula wā⁰det Gunaxnēsemg'a'tga wul huwā'!sga
15 sts!ā⁰!ga⁰. Hi-yā⁰gwat sga-tlas-tl!ū⁰sa sanagatks (?). Adat k!î⁰dzxande sts!âl nda-wul sger ama ga'ina, at awul-ma'gatga⁰. Ada wult k!da'xsesge wul wā'ltga⁰. Ada wul dî-gun-ax'a'x!gesge txan!î⁰sge nā⁰x!ge a awā⁰ wul wā'lsge sts!ā'la. Ada lu-tgi-q!ô'!sge n!ā⁰x! gesge ne-sanagatks (?)
20 sge sts!ā'!ga⁰. Ada' wul kla-g'îk-kse-a'x!gesge ne-kse-nā⁰! gesga y!ū⁰taga⁰. Ada kla-ts!ū⁰sgem na'ksa g'îdi-wā'lsge n!ā⁰x!ga⁰, nî' la ā'm sga-na'kt da g'îlwul-ax'a'x!gege n!ā⁰x! gesge ne-(sanagatks) gesge sts!ā'!ga⁰. Adat ha'ts!eksem yā⁰ketga⁰.

25 Adat g'îk g'îdi-dô'xtget G'îlks-ats!ā⁰ntget, adat g'îk g'îlks-ma'gasge ne-wundâ⁰tga⁰. Ada ha'ut gesge yā⁰ketga⁰, "Se-ā'm! yā⁰n, nā⁰t. G'îlâ' lu-wa'ntge gâ⁰den. N dem !mâ'men." Ada !at wā⁰sge wul qa'usgesge ga'inaga⁰, da g'îk wi-sa-ga'ina gesga txalā'ntga⁰. Ada g'îk wi-g'î⁰t= 30 gesge be'ntga⁰. Adat q!ô'pegansge ga'inaga⁰. Ada !i-q!an-g'iwul-daxdū⁰!xgesge n!ā⁰x! ges nî⁰tga⁰. Da g'îk wul gatgô'it!eksge t!epxadū'ltga nî⁰nsgetga⁰. Adat g'îk na-gagô'gasge be'ntga⁰; da g'îk ha'ts!eksem q!ā'xsge ga'inaga⁰. Adat g'îk wul-ya⁰ketge n!ā⁰x!ga⁰.

He said, "Let us see! I shall be the first to overtake him, the slave about whom you are talking."

Then he was the first again. When he was near behind Gunaxnēsemg'a'd, he said, "Go along, my dear! I shall help you." Then the man who was carrying his wife took out part of his tobacco and threw it back at G'ilks-ats!ā'ntk. Then he suddenly fell down again on the trail, and he swelled up on the trail.

Gunaxnēsemg'a'd recovered his breath. Then the wives of G'ilks-ats!ā'ntk came again and pecked his belly, and his belly went down again, and all the Killer-Whales ran again, pursuing him.

Then Gunaxnēsemg'a'd came to where the Beaver was. As soon as he had come to the beaver-dams, the Beaver pointed out to him where a good trail lay, and helped him. Then he went along, and he left the place where (the Beaver) was. Then all the Killer-Whales also arrived near where the Beaver was. Then the Killer-Whales fell down on the dams (?) of the Beaver. Then the man had recovered his breath. For a little while the Killer-Whales stopped, but after a little while the Killer-Whales got past the dams of the Beaver, and they pursued him again.

Then G'ilks-ats!ā'ntk overtook them again, and (Gunaxnēsemg'a'd) threw back some tobacco. Then said the one who was pursuing him, "Go along, my dear! Don't worry! I shall help you." When he came to a narrow place in the trail, the big one behind him fell down again, and his great belly swelled up again and closed the trail, and the Killer-Whales could not get over him. Then his two wives came again and pecked his belly, and the trail was open again, and the Killer-Whales pursued him again.

- Ada ła a'm sga-na'kt dat wul wā⁰ wul wā'lsge hā⁰xga⁰.
 Hi-yā⁰gwa ga-se-si'antga⁰. Ada wul sagait-ha'usge hā⁰x-
 ga⁰, "Se-ā'mł yā⁰n, łat n!e'rem gwa⁰." Adat wul g'ī⁰s=
 gesge wul wā'ltga⁰, da al dī-l!i-wa'isge n!ā⁰xłga⁰. Ada
 5 wul bū⁰sge ne-p!elk!wa'sge hā⁰xga⁰. Ada lu-tgi-ga-dā'ułt
 gesge ne-ga-g'a'lem-ha'usge n!ā⁰xłga⁰. Łgu'ksentge dem
 q!ô'łga⁰. Halhō'ltge na-ga-wulī⁰lt gesge p!elk!wa'm hā⁰xga⁰.
 Ada a'm wula kse-a'xłgesge ne-kse-nā⁰łgesge y!ū⁰taga⁰.
 Ada kla-na'ge wā'lsge n!ā⁰xł gesge spagait-p!elk!wa'ga.
 10 Da al sa-txal-a'xłge gesge wul tgi-ba'łsge mea'wulkge,
 dat wul sū⁰tga⁰. Adat g'a!l⁰ksetge ndedā⁰t gesga ts!em-
 xsā⁰ga⁰. Adat wul man sa'k'łsge mea'wulkga⁰. Ada
 wul men-a'xłgesge y!ū⁰taga⁰ dīł na'kstga⁰. Da' wula sa-
 lōgôm-a'xłget gesga ts!em-xsā⁰ga⁰. Da wula wā⁰tga⁰.
 15 Ada wult yā⁰ketge n!ā⁰xłga⁰. Ada semt-da'lp!entge
 n!ā⁰xłga ne-g'ilā'nsge⁰ xsā⁰ga⁰, ła sesa-txal-ax'a'xłget gesga
 xsā⁰ga⁰, łat g'ik qa'dzekst gesga hū⁰łensga⁰ dīł txan!i'
 kse-hat!a'xgem a'ksge⁰. Ada g'ik de'resge n!ā⁰xłga⁰. Ada
 ła' wula wa'it; sga-na'ksge wā'itge, ada lu-qla'gantge txa=
 20 n!i'sge n!ā⁰xłga⁰. K!uł-llā⁰kse·ne-qam-de'rem¹ n!ā⁰xł gesge
 lax-a'ksge⁰. Ada wul sa-leplō⁰ptga⁰.
 Ada a'mksat G'îlks-ats!ā⁰ntgat' in-yā⁰kesge xsā⁰ga⁰.
 Ne-ła ma'łdede wula dza'bedes Gunaxnēsemg'a'd ā ndat
 dedā'łxdesde ne-wul se-ā'łgetda⁰, "Me dze ła nī⁰ kse-
 25 galtsxa'nem n!ā⁰gat, al txan!i' n!ā⁰xł kse-gā⁰tsxan de
 nn!ā⁰xdet." Nī⁰ łat nī⁰sde dep gwa'i, nī n!ā⁰xł guga
 kse-galtsxa'nem n!ā⁰gat' in-deda'lp!en ne-xsā⁰tga⁰, łat g'ik
 g'ī⁰ntgesge wundā⁰ga dīł yē'it ganł ama gā⁰ga; a'łge
 dit-ga'dzeksdeł hū⁰łens.
 30 Łat wula de-wā'itga⁰, dat wul wā⁰da xsā⁰ge MEXłe-
 qxā'łaga⁰, adat wul ā'dektge n!ā⁰xłge nat' in-yā⁰ketga⁰.
 Ada wul ba'tsget gesge ne-txalā'ntga⁰. Ada xsdā⁰t gesge
 txan!i'⁰t in-se-wulī⁰ntga⁰.

¹ Or de'resge.

After some time he arrived at the place where the Geese were. They were gathering roots. Then the Geese spoke, all at the same time. "Go along! We are here." Then he went past where they were; but the Killer-Whales also arrived there. Then the Geese scattered their down, which went down [in] the throats of the Killer-Whales. They could not run. Their eyes were full of goose-down. The man recovered his breath. The Killer-Whales remained some time among the down.

But then he arrived at the place where the rope hung down, and he shook it. His companions in the canoe felt it, and they pulled up the rope. Then the man came up with his wife. He got into his canoe, and they paddled.

Then the Killer-Whales pursued him. When the Killer-Whales were quite near the stern of the canoe, the canoe began to rock (?). Then he poured out the hellebore and all the bad water, and the Killer-Whales were dead. They paddled on. After paddling for a long time, all the Killer-Whales were destroyed. Their dead bodies drifted about on the water. They became stone.

Only G'ilks-atš!ā^ontk still followed the boat. He had told Gunaxnēšemg'a'd what to do when they were talking while he was getting wood. "[When] you (will) see (a Killer-Whale with) three fins, while all the other Killer-Whales have only one fin." When he saw them, (and) the one Killer-Whale that had three fins, that was near the canoe, he gave it tobacco and fat and good things. He did not pour out hellebore.

After they had paddled along, the canoe arrived at Metlakahtla. Then the Killer-Whale who had followed them turned back. Then they landed where they had left. He had won over those who had bothered him.

Ada ła' wula wā'ltgesge se-wuli⁰nsgetga⁰, at ya'dzesge txanlī' ya'ts!esget. Ada kla-sem'ā'g'ît ā txanlī' sem-g'ig'a'=dem Ts!emsia'nga⁰, a wul huk-wi-lē⁰ksem yā⁰ktga⁰. Ada g'ap-g'îk ama wā'lem sem'ā'g'îtga⁰. Ada txanlī' wul leks-
 5 g'ig'a'de ya'ts!esget' in-wulā'itga⁰ wā'lde da g'îl-hau'lit, dîl wā'lde da lax-a'kset. Ada sga-na'ga dedū⁰lsa gwa⁰. Ada a'łge g'îk de'rem laā'gał Ts!emsia'n a ła gā⁰msemt; a wult ya'dze txanlī' ya'ts!esget a ts!em-a'kset dîl spagait-ganga'ntga⁰.

10 Ada ła lā'îks g'ig'a'tga⁰, at k^uda'xse Mex!e-qxā'łaga, at ha'psga K-lū'semsga⁰ a dem se-e'retga⁰; wagait-wā'ldit g'a'wan. Ada wul di-lā'îks Gunaxnēsemg'a'tga⁰. Txā'lp^x=sxan wutla-xaxsā' wul hôlhô'ltge ɦēɦū'ng'itgetga⁰. Ada ta-gā'xt a txanlī' lā'igetga⁰, ada ks-gā'gam dzôxt gesga
 15 ne-ts!uwā'n K-łgu-gan-mā'leks a na-g'i-g'ā'nide G'în-gô'li. Adat dza'be wi-wā'łpt dîl wi-pts!ā'nem lô⁰pt. Adat sagait-wā⁰ txanlī' grad a demt ba'ts!en ne-pts!ā'nem lô⁰ptga⁰. Adat g'îk sagait-wā⁰ txanlī' spe-naxnô⁰nga lu-wa'ndide¹ ts!em-sganī⁰sdet. (Gū na-dī-g'ig'ī'nexga ne-ga-niā'tgem at
 20 ama dā'łxtga⁰), ada txanlī' ya'ts!esgem ts!em-a'ks lu-del-dū⁰lseda ts!em-ha-łlī-dzô'gat.

Dza'bede wī-se-wā'łpset. Ninlī' wul ks-gā'gem sagait-ts!elem-ga'udi g'a'tga, dîl txanlī' wul leks-g'ig'a'da ya'ts!esget, dîl spe-naxnô⁰ngam ts!em-sganī⁰set. Ada sagait-
 25 ts!elem-ga'udit ge'sge ā⁰tgega⁰ a'sge wi-wā'łps Gunaxnēsemg'a'tga⁰. Besba'segandi g'at dîl ya'ts!esget, dîl spe-naxnô⁰nget gu lu-t!ā'łdede ts!em-sganī⁰stga⁰.

Ne-gā'ga dem la'mdzega txanlī' ya'ts!esget, dîl ha-k!u=lô'gat. Ada wul g'ī⁰tge a'kset, adat ts!elem-ks-gā'ga xē⁰get.
 30 Ada lu-hô'ltgesge wi-wā'łpga wi-lu-wa'nsge g'a'tga⁰ a xē⁰=gat. Ada ła tgi-yā⁰ a'kset, ada ła dzi⁰be xē⁰gat, gakstat-nā'h! ła ts!ā a'ksga⁰, txanlī't' in-hô'i ne-ga-dza'pget gu nelep-ga-dza'pget ā ga-t!em-ga'ustga⁰. Ninlī' gwai wul kla-

¹ Or lu-wa'nt gesga.

He always continued to hunt, and killed all kinds of animals. He became a great chief among all the Tsimshian chiefs, on account of his experience in giving potlatches. He was a very rich chief. He knew how to kill all kinds of animals in the woods and on the waters. The man lived there for a long time. The Tsimshian were not starving in winter, because he killed all kinds of animals of the water and of the woods.

Then the people moved. They left Metlakahtla to go to Nass River to get olachen. They do this now. Then Gunaxnēsemg'a'd also moved. He had four large canoes full of slaves. They moved first of all, and first camped at the end of Little-Crabapple-Tree above Place-of-Scalps. He made a large house and a large totem-pole of stone. Then he called together all the people to put up his stone totem-pole, and he called together all the supernatural beings of the mountain (those were the ones prayed to by our grandfathers and worshipped by them) and all the water animals that live under the ground.

He made a large house. Then all the people went in first, and all the animals, and all the supernatural beings of the mountain. In the evening they were all in the large house of Gunaxnēsemg'a'd. He divided the people and the animals and the supernatural beings who live in the mountain.

When all the animals and the supernatural animals of the sea entered, the water swelled and foam came in. Then the great house was full of foam. Then the water went down, and the foam melted away. Behold! when the water went down, all the crests that they used as their own crests were on their heads. That was the

wi-lē⁰ksem yā⁰kt a al txanlī' yā⁰kdede sga-na'gu wā'ltga⁰.
 Adat g'îk wul ë⁰tge ne-wā⁰tge gu dem wula'i txanlī'
 spe-nexnô⁰ngat. Y!aga-k!unē⁰sge wā⁰t. Da ła ga'odi
 wi-lē⁰ksem yā⁰ktga⁰, ada wul ha'ut gesge ne-wā⁰tge a ła
 5 demt ha'întge ne-wā⁰tge wi-pts!ā'nem lô⁰pga⁰. Ada wult
 sa-k!a!-ha'întge txanlī'sge na-wā⁰tga⁰. Ada a'mt g'îdzet
 ba'ts!entga⁰. Da al sa-dzī'usdega⁰, ada wul ga'odi txanlī'sde
 ne-wā⁰tda⁰. Ada am-qana-ba'tsge wi-lô⁰be da ne-dū'be
 bīā'x!et a ts!uwā'n K-!gu-gus-gan-mā'leks. Ada ninlī' gwai
 10 ks-txalā'nem yā⁰ks Y!aga-k!unē⁰sgega⁰. Ada wul lu-ya'ltget
 at gâ⁰ awā's negwā⁰t ā ts!em-tlā⁰ga⁰. Ada wul a'!ge
 g'îk lu-ya'ltget a! spagait-ga'tga⁰. Lek!ul-k^uda'xsetga⁰.
 Ada ła wul sger ne-wā⁰t gesge spagait-wulwulā'isgetga⁰.
 Ninlī' gwai ada'ogam Ganha'da.

greatest potlatch among all the potlatches of all times. Then he called his name, so that all the supernatural beings might know it. Y!aga-k!unē'⁰sk was his name. He finished the great potlatch, and then he told his guests to put up the great stone totem-pole. Then all his guests tried, and they almost raised it; but suddenly morning came, and all his guests were gone. Then the great stone leaned against the foot of the cliff at the edge of Little-Crabapple-Tree. But that was Y!aga-k!unē'⁰sk's last potlatch. He returned, and went to his father in the lake. He did not return among the people. He left them for good and his name staid among his relatives. That is a story of the Raven Clan.

3. Gauō'.

Wai, asga wagait-g'i-k!â'ŋga da wā'lsга gū'p!eltga qal-
ts!ept!a'p asga n-lagax-na-stâ'ŋsga wī-q!ala a'ksem K-lū'sems.
Ada k!ē'relde qal-ts!a'ba dedâ't gesga wul kse-gwā'ntgesga
g'a'mk (dīl wul lu-dā'ut). Ada g'ik k!ē'relde qal-ts!a'ba
5 asga wul lu-tgi-dā'utsga g'a'mk. Mela-ama ga-wā'lt; ada
mela-hakhē'ldem grad; ada mela-huk-wulā'k!līsem wul-
dō'ug'itgatga⁰. Ada wi-lē'ksem wul-dō'ug'itk a sela-qal-
ts!a'pt. Nin!ī' wul t!ā'ŋsga k!ā'ltga ama wā'lem sig'a'dem-
na'q. Gauō' wā't. Txalpxdā'ŋl k!gū'ŋgem y!ū'tat, ada
10 k!ā'l k!gū'ŋgem hanā'x. Sem-ğa'l ga-wula dza'ba k!gū'ŋgem
y!ū'tat.

Gan ła k!ē'relde sa da wul se-wa'ls a dem g'it-gwī'k
a wul sem-ğa'l t!ā'xlgesga gwik gesga sa'ga. Ada
lā'ksга txalpxdā'ŋlga na-nuwa'k'atga gū'p!eltga gramk.
15 Ada q!am-gulā'ntga sagau-ğa-sā'tga a ya'ts!esgat. A'mksa
sī'lg'itga la-hē'tgetga. Gan ła k!ē'reltge sa'ga, ada't wul
ha'psга wul t!a'ŋsga sts!āl łat wutwā'sge na-(ga'tk). Ada'
wult se-t!ā' demt pla'egan a demt lu-ge'renent a'kse da
ts!em-t!ā'mks. Adat hī se-t!a demt pla'egantga, da al
20 wi-pla'iq. Ada txal-gā'de sī'lg'id, ada dza'kt. Ada txal-
ks-ŋe'ret da wul pla'ega (na-ga'tk).

Ada semgal lu-tlaxt!ā'x!kga ga-ğā'da g'ina-gulā'nd.
Adat wul k!u!-gege'rel spagait-lā'k! dīl spagait-ğa-ğā'xs.
Nī ha'tsli wīl ge'rekset, da al wīl y!aga-bā'ŋsga ts!uwā'n=
25 g'id; wagait-y!aga-ğā' ne-wā'lbt; demt nī' gā' wīla wā'l
na'ksa waik'tga dza'gat.

Ada' ła tgi-iā' sa-da-na-bā'da na-txal-hau'lisga qal-

3. Gauō'.

A very long time ago there were two villages (one) on each side of the great Nass River. One village was on the east side, and one village was on the west side. Both were very wealthy, and in both were many people; and (in) both were very brave warriors, and they fought much against their fellow-tribe. That was where a wealthy chieftainess lived. Her name was Gauō'. She had four sons and one daughter. The boys were very good hunters.

One day they went to hunt marmots, for the marmot was very useful in those days. The four brothers staid away for two months, and only three had good luck with the animals. Only the eldest one was unlucky; and one day they went to where beavers were, and they reached the beaver-dam. Then they began to break the dam to dry [the water of] the lake. As soon as they began to break the dam, the great one broke down, and it fell on the eldest one, and he was dead. Then he lay under the broken dam.

Then the three who were left over were very sad. They searched in the mud and among the broken wood. While they were searching, the youngest one went down, going right down to the house to see what the wife of his brother who was dead was doing.

When the day went down, he went out of the woods

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ts!a'pga⁰. Ada kla-t!ā⁰t gesga g'il-hau'li, bebū⁰da dem
 wul hū⁰p!el. Ada ła hū⁰p!el, ła sḡā⁰tk, ada hagul-y!aga-
 iā⁰t gesga awa' ne-wā'lb. Ada hī-txal-a'x!get gesga na-
 stū⁰p!elsge wā'lb, ada sa-lu-hā'ksge ts!em-mū⁰t gesga
 5 q!a'mts!en-al'a'lg'ix a wul nā⁰ke na'kse waik't, ḡaks wul
 līs'aā'xset. Ada ḡik ḡa-stū⁰nxit. Adat wulā'ida su-pla'=
 sem y!ū⁰ta lu-nā⁰kga k!ā'ldē ḡad a awā⁰ ḡu-k!ā'tkst.
 Adat bebū⁰da dem wul sa-laxst!ā⁰xtga⁰. Ada ła se'relkskga
 ā⁰tgega, da sa-laxst!ā⁰xtga⁰. Adā' wul sem-hagul-ts!ī⁰nt-
 10 ga⁰. Adat wul ḡā⁰ awā⁰s nā⁰t. Ada sa-ḡa'ksḡas nā⁰tga⁰.
 Adat wul ḡe'redaxtga y!ū⁰ta ḡet nā⁰tga⁰, "A! dī-nā⁰k!ḡ
 ḡad a awa' na'kse ne-wai'ḡu?" Ada dē'lemxḡes nā⁰tga⁰,
 "Yahā'ai."

Ada wult pliā'retga su-pla'sem y!ū⁰tagat nā⁰tga txan!ī'
 15 wula wā'lt. Ada ha'ut ḡes nā⁰t, "Ḡ'ilā' dze wi-ha'utḡen;
 dem dza'kdu y!ū⁰ta nā⁰ket a awā⁰ ḡu-k!ā'tksu." Ada
 ḡ'ap-sa-ayawā'sga sig'a'dem-nā⁰xga. Wi-amha'um wi-ha'ut-
 ḡetga a!ḡa'ḡḡa!ḡa!ḡa!. Adat ḡe'redaxtga ła'mstga ḡā' ḡan
 wi-ha'utḡetga⁰. Ada ma'lesge kse-wō'xdi ła dza'ḡa ḡū⁰l-
 20 ḡetga⁰. Ada lē⁰ḡans nā⁰tga⁰.

Ada wult se-gwa'lgēsga lā⁰ksem ḡḡinī⁰s. Ada sem-
 hagul-gun-iā⁰t ḡe'sge wul nā⁰kesge ḡu-k!ā'tkstga⁰. Ada
 sen-yā⁰ḡwe wi-k^udū's ḡesge nak-sem-yā⁰wunt, ada lā⁰ks
 ḡesge nak-met!ek-yā⁰wunt. Ada' wul gun-a'x!ke ḡesge
 25 awā⁰ wul nā⁰kesge ḡu-k!ā'tkstga⁰. Ȧa gun-a'x!ḡetga⁰,
 da nī⁰dzet ma'ē'rem an'ō'ntga hanā⁰xga sela-su-pla'stga⁰.
 Ada' wul ḡe'retga su-pla'sem y!ū⁰tage na-lā⁰kstga⁰.
 Adat sa-daxdō'ḡa na-ḡa'usem wā⁰pxsge y!ū⁰taga⁰. Adat
 xts!e-ḡ'ō'dze t!em-lā'nit ḡesge na-k^udū⁰stga⁰. Adat kse-
 30 de-bā⁰sge na-t!em-ḡa'ustga⁰, ḡuga t!em-ḡa'ust txal-hōi'ḡ'ix
 ḡesga na-mū⁰m belhā⁰d dīl wā'na n!ā⁰x!ḡa⁰. Sem-ḡal
 t!ā⁰x!ḡetga⁰. Nin!ī' y!ū⁰ta ḡwa⁰ ḡū sa-xts!e-ḡō'dzegam
 t!em-ḡa'uset ḡū⁰lḡesga miyā'nsga k!ē'relda qal-ts!a'ptga⁰.

Adat wul ḡā⁰tga hanā⁰xga na-txa⁰mā'sge sela-su-pla'st-

to the place behind the house. Then he staid in the woods, waiting for the night to come. When it was night and it was dark, he went slowly down to a place near the house. When he came to the rear of the house, he heard in his ear secret talking at the place where the wife of his brother lay, and they laughed and whispered. Then the young man knew that a person lay with his sister-in-law. He waited until they slept. When it was midnight, they slept. Then he entered very slowly. He went to his mother. Then he wakened his mother, and the man asked his mother, "Does not a man lie near the wife of my brother?" Then his mother replied, "I don't know."

Then the young man told his mother all that had happened. He said to his mother, "Don't cry! I shall kill the man who lies with my sister-in-law." Then the chieftainess cried very much. She cried aloud *ałg'a'łg'ałg'ał*. Then her daughter-in-law asked her why she was crying and she said that she had dreamed that her son was dead. Then he stopped his mother.

He lighted a torch of pitch-wood and slowly went towards the place where his sister-in-law lay. Then he took a large knife in his right hand and the torch in his left. He came to the place where his sister-in-law lay. When he came near, he saw the arm of the woman as a pillow of the youth who lay with her. Then the young man put down the torch. He took the man by the forehead and cut off his neck with his knife. Then he went out with the head, — the head which was covered with abalone ear-ornaments and killer-whale teeth, very expensive ones. That man whose head he had cut off was the son of the master of the other village.

Then the woman took the body of the young man who

ga⁰. Adat wa⁰xt gesga lē⁰rsga wul nā⁰ketga⁰. Ada dit-
txal-g'ô'dzene ma⁰l'ē⁰rem an'ô⁰nsga sela-su-pla'stga⁰.

Ada lā k⁰l'ē⁰reltge sa'ga lā lu-yī⁰lyā'ltgutga da wulwa'litga
na-ga-līgi-wā⁰lksītga⁰. Adat pliā⁰ret na-ts!a'pt gesga wula
5 dza'ksga waik'tga⁰ txal-ks-lē⁰r gesga na-gatgutkga⁰(?). Ada
sagait-bā⁰kesga dzô⁰gatga⁰ asge wul dza'ksga y!ū⁰taga
guga txal-ks-lē⁰retga (l!i-ha'pgesga na-gutkga?).

Adat sagait-lī⁰sge⁰rsga na-t!em-ga'ustga di⁰ belhā⁰d
gesga lax-ga'n a lax-ô' na-leksā⁰ga a ts!em-wā⁰lbtga⁰.
10 Ada al di-k!wā⁰dasge sem'ā⁰g'īt gesga lgu⁰lgem y!ū⁰tatga⁰.
Ada sem-lu-t!axtlā⁰x!gesga ga-gā⁰d a wul a'lgat wula'i dze
gan-wā⁰lt. Gan-ha'us negwā⁰t gesga dem wa-lekla'ksega
dzô⁰gatga a wul sem-lī⁰sge⁰r sqē⁰tgem gan-bā⁰ka(?).

Adat wā⁰nta txan!ī⁰ gū⁰p!elda qal-ts!epts!a'pga⁰. Gap-
15 am-k!ē⁰rel na-wā⁰lpsga na-ne-wai'g'atgat' in-lep-daha'uns-
getga⁰. Y!agai-txanli ganlā⁰k lā g'ik ne-dū⁰lktga⁰. Ada
wult klē⁰hē⁰tstga sem'ā⁰g'ītga klā⁰ltga xā⁰ga a'sget gun-
dū⁰lkt ge'sga na-wā⁰lpsga sagait-ne-ne-wa'g'atga⁰, gū⁰ nat'
in-su-dza'gusga lgu-wā⁰lksekt' in-na-k!ina-su-pla'satga⁰.

20 Ada wul tsli⁰nsga xā⁰ga sen-dô⁰gatga dem gan-dū⁰elkt-
ga⁰. Ada wult xlep-dā⁰t na-gan-dū⁰lkt gesga ne-wi-la'ksga
na-su-g'a'detga⁰. Ada wul kl!u⁰lu-tgu-ni⁰ts⁰gat gesga ts!em-
wā⁰lpga⁰. Ada a'lgat nī⁰gā⁰. Ada a'l wul gwa'lksga
na-gan-dū⁰lktga⁰. Adat wul dô⁰xtga xā⁰ga na-gan-dū⁰lktga⁰.
25 Ada wul ksē⁰retga⁰. Lā dem g'ap-q!ā⁰gasga leksā⁰xga⁰, da
sa-lī⁰lu⁰wa'l ilā⁰ da lax-snā⁰xstga⁰, gan-sa-tgi-ni⁰tsgetga⁰.
Gakstatnā⁰ga, ilā⁰ga l!i-t!ā⁰let gesga lax-snā⁰xstga⁰. Gan
ada' wula't sa-lu-lā⁰lt na-gan-dū⁰lkt gesga ts!em-mā⁰kstga
a demt ts!ā⁰g'iltga⁰. Adā⁰ wul g'ik ts!i⁰ntga⁰. Adat g'ik
30 gulgwa'lge na-gan-dū⁰lktga⁰.

Adat ge⁰redext na-su-g'a'detga, "Leks-g'a'd wān, dē." —
"A'yint, sem'ā⁰g'id. G'ap-sem-sa-gai⁰nanu da lax-da'u.

had been with her, and buried it under the place where she had lain. He had also wounded her hand which had been a pillow of the young man who had been with her.

The next day the hunters returned carrying what they had hunted. Then they told their people that their brother was dead under the beaver-dam; and the people cried because the man who had gone under the beaver-dam was dead.

Then the head with the abalone-shells was put up on the beam over the door of the house, but the chief missed his son. Then his heart was heavy because he did not know what had happened: therefore the father said that his tribe should be without fire, and that they should wail while darkness was on them (?).

Then all the people in the two towns obeyed. Only the people of one house, that of the brothers, were those who did not obey. Every morning they kindled a fire. Then the chief sent a slave across to get fire from the house of the brothers who had killed the prince who had come to the young woman.

Then the slave entered, carrying that with which he was to get fire. Then he placed the end of that with which he was to get fire in the great fire of the murderers. Then he looked about in the house, but he did not see anything; but when that with which he got fire was burning, the slave took that with which he got fire and went out. When he was about to open the door, blood suddenly dripped on his instep, therefore he looked down. Behold, there was blood on his instep: therefore he suddenly shoved that with which he took fire into the snow and extinguished it. Then he entered again. Then he lighted again that with which he got fire.

Then the murderer asked, "What is the matter?" — "Nothing, chief. I really fell down on the ice. Therefore

ninl' gan-sa-ts!ekts!a'ka na-gan-dū'lgū." Ada' wult g'ik dō'xtge na-dū'ltga⁰. Ada' wul hagul-kse'ret. Ada' wula man-ni'0tsget gesga lax-ō'sge leksā'0xtga⁰. Ada sa-ni'0 ne-t!em-ga'usge ne-xā'0tga⁰. Ada' wul sem-k!E-bā'0tga⁰.

- 5 Adat sa-aiō'yisga ne-gan-dū'ltga⁰. Ada wul plīā'rga na-xā't gesga txanl'isga gā'0ga. Gan ada' wult sagait-qa'wuntga sem'ā'g'itga ne-wi-ts!a'ptga⁰. Ada wilt wus-wa'sga na-ga-gus-wul-dō'ugitgatga dīl na-ga-hawulā'wat. Ada wul dzaga-wā'lxst gesga lax-dā'u. Ada ge'redaxt
10 gā'0l gan-wulā'gusga lgu'0lgem y!ū'0tatga⁰. Adat ma'lda na-wai'k'at da wul hat!a'xga wā'lt gesga na'ksa na-wai'k'tga⁰.

Ada wilt (ksagā'xga?) sem'ā'g'id gesga dem wul-dō'ugit-getga⁰. Adat wul anā'xtga na-ne-wai'g'atga⁰. Ada wult
15 sagait-qa'wunsga ndi-lep-ts!a'ptga⁰. Ada wula n-ne-wā'0= dasga wul-dō'ugitgatga. Ada sem-wi-lē'0ksem wul-dō'0g'it-gatga⁰. Ada sem-nage-iā'0kt, lā ā'm sga-na'kt, ada lā lu-g'ā'xsga na-su-g'a'detga⁰. Ada xstā'sge ne-wi-ts!a'psga sem'ā'g'itga⁰. Adat wul gwa'lk!ensga na-q!al-ts!a'ptga⁰.

- 20 A'lgē gā'0 dze mā'0nt g'am-klā'lgā sig'idemnā'0xga dīl lgu'0lgem hanā'0xtga. Ts!em-lā'0bga wul lu-ye'retga⁰. Gauō' wā'0sga sig'idemnā'0xga⁰. Ada lā dzī'0belksa txanl' gā'0 gesga g'al-ts!a'pga⁰. Ada wul kse'resga sig'idemnā'0x gesga na-wul-lu-ye'retga dīl klā'lu lgu'0lgem hanā'0xtga⁰. Ada
25 wula g'il-hau'li gā'id spagait-gangā'nt asga wagait-g'il-hau'liga⁰. At klū-di-yā'0sga wi-hau'tgetga asget a'usga n-ts!a'ptga dīl txalpxdā'lde klge'rem y!ū'0tat gu lu-q'aganskt' in-lebelt-wā'ltgetga⁰.

Ada' wul klū-wi-am-ha'ut gesga ha'utga, "Nā'0l demt'
30 in-na'ksa lgu'0lges Gauō'?" Ada sa-gun-g'ipa'iksga lgu-ts!ū'0tsga⁰. "Nl'ryu demt' in-na'ksa lgu'0lgent, Gauō'," da-ya' lgu-ts!epts!a'p. Adat ge'redaxtga sig'idemnā'0xga, "Gā't di-wulā'yint, lams?" Ada' wul ha'usga ts!epts!a'pga,

that with which I carried fire has been extinguished." Then he took again that with which he carried fire, and he went out slowly. Then he looked up above the doorway, and he suddenly saw the head of his master. Then he ran across.

Then he threw away that with which he had taken fire, and he told his master about everything. Therefore the chief called together the great town, and they dressed in their war garments and (took) their weapons. Then they went across over the ice. Then they asked why they had done so to the young man, and the brothers said because he had done badly to their brother's wife.

Then the chief asked them if they wanted to fight. The brothers agreed. They called together their own town, and the warriors met. Then there was a great battle. It lasted a very long time, and after some time the murderers were defeated. The great town of the chief won. Then they burned the town.

Nothing was left except one chieftainess and her daughter, who had hidden in a cave. The name of the chieftainess was Gauō'. When everything in the town was burned up, then the chieftainess and her daughter went out from where she had hidden. Then she went inland among the trees, way in the interior. She walked about, crying and wailing on account of her people and the four youths who had perished in the war.

Then she cried going about, and said, "Who will marry the daughter of Gauō'?" Then a little bird flew suddenly towards her. "I am the one who will marry the daughter of Gauō'," said the little Wren. Then the chieftainess asked him, "What can you do, son-in-law?" Then the

“Da ła gun-da'lpgada huk-se-wul⁰nsga da dza'k!usgat, ła gik tgu-gipa'igu.” Ada wul ha'utga, “Nda'da dem nī⁰dzu gâ⁰ ne-ha'un.” Ada' wul k!uł-tgu-gipa'iksga ɭgu-ts!epts!a'p=ga⁰. Ada' wul ha'usga sig'idemnā⁰xga, “Qa'odił ha'un,
5 ɭams. Ada' wul yā⁰n.” Ada' wul sem-hagul-dā'ułsga ɭgu-ts!epts!a'pga⁰.

Ada' wul g'ik ha'ts!eksem ha'us Gauō' gesga nā⁰ ła ha'utga⁰, “Nā⁰ɭ demt' in-na'ksga ɭgū⁰ɭges Gauō'?” Ada' wul gō'it!eksge ałdiga'usga⁰. “Gâ⁰t di-wulā'yint, ɭams?”
10 Ada ha'usga ałdiga'usga⁰, “Q!ā'xdu na-ga-ga'use gad ge'sga ga-t!em-ga'ustga⁰.” Ada ha'us Gauō'ga⁰, “Nda'da dem k!a-nī⁰dzu.” Ada wult gâ⁰tga ałdiga'uset Gauō', adat q!āgasge ne-ga'ustga⁰. Ada wul ha'us Gauō', “Qa'odił ha'un, ɭams. Ada' wul yā⁰n.” Ada sem-wul-hagul-dā'ułsga
15 ałdiga'usga⁰.

Ada' wul g'ik ha'ts!eksem wī-ha'us Gauō'ga⁰, “Nā⁰ɭ demt' in-na'ksga ɭgū⁰ɭges Gauō'?” Ada' wul gō'it!eksge gesge'retsga⁰. Ada' ha'utga⁰, “N!ē'ryu demt' in-na'ksga ɭgū⁰ɭgent, Gauō'.” Ada' wult ge'redextget Gauō'ga⁰,
20 “Gâ⁰t di-wulā'yint, ɭams?” Ada ha'usga ɭgu-gesge'retsga, “A, aks-yā'gwa dzi'us ła g'ik a'lg'igau a na-lī⁰deksen nale-xst'ā⁰egad.” Ada' wul ha'usga Gauō'ga⁰, “Nda'da dem nī⁰dzu.” Ada' wul a'lg'ixsga ɭgu-gesge'retsga⁰; sem-sa-ā'm da am-ha'utga⁰. Ada' wul ha'us Gauō', “Qa'odił ha'un,
25 ɭams. Ada' wul yā⁰n.” Ada' wul hagul-dā'ułsga ɭgu-gesge'retsga⁰.

Ada' wul g'ik wī-am-ha'us Gauō'ga⁰, “Nā⁰ɭ demt' in-na'ksga ɭgū⁰ɭges Gauō'?” Ada' wul gō'it!eksge ɭgu-g'ilag'â⁰. Ada' ha'utga⁰, “N!ē'ryu demt' in-na'ksga ɭgū⁰ɭgent, Gauō'.”
30 Ada' wul ha'us Gauō'ga⁰, “Gâ⁰t di-wulā'yint, ɭams?” Ada' wul ha'usga g'ilag'â⁰ga⁰, “Hī-q'am-ła-g'ik-a'lg'igau, adat wulā'ida g'a'da ła dem sū'wundet.” Adat wul ha'us Gauō' gesga g'ilag'â⁰ga⁰, “Qa'odił ha'un, ɭams. Ada' wul yā⁰n.” Ada' wul sem-hagul-dā'ułsga ɭgu-g'ilag'â⁰ga⁰.

Wren said, "When the hunter gets near an animal, I fly around." Then she said, "Let me see what you say!" Then the little Wren flew about; and the chieftainess said, "Finish what you are talking about, son-in-law! Go!" Then the little Wren went away slowly.

Then Gauō' said again what she had said before: "Who is the one who will marry the daughter of Gauō'?" Then the Humming-Bird came. "What can you do, son-in-law?" Then the Humming-Bird said, "I pick the hair of people off their heads." Then Gauō' said, "Let me see!" Then the Humming-Bird went to Gauō' and picked off her hair. Then Gauō' said, "Finish what you are doing, son-in-law! Go!" Then the Humming-Bird went away slowly.

Then Gauō' shouted again, "Who is the one who will marry the daughter of Gauō'?" Then the Sparrow came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you do, son-in-law?" Then the little Sparrow said, "When the dawn comes, I sing and waken the sleepers." Then Gauō' said, "Let me see!" Then the little Sparrow sang. His voice was beautiful. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then the little Sparrow went away slowly.

Gauō' shouted again, "Who is the one who will marry the daughter of Gauō'?" Then the Robin came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' said, "What can you do, son-in-law?" The Robin said, "When I just begin to sing, the people know that it is summer." Then Gauō' said to the Robin, "Finish what you are talking about, son-in-law! Go!" Then the little Robin went away slowly.

Ada' wul ha'ts!EkSEM wi-am-ha'us Gauō', "Nā⁰ demt' in-na'ksga lġū⁰lġes Gauō'?" Ada' wul ġô'it!Eksga hawulwulā'iga⁰. Ada ha'utga⁰, "N!E'ryu demt' in-na'ksga lġū⁰lġgent, Gauō'!" Ada' wul ha'us Gauō'ga⁰, "Gâ⁰t di-wulā'yînt, 5 ħams?" Ada ha'usga hawulwula'iga, "Ada hat!a'xga lax-ha't ħa ġ'ik a'lġ'igaut, ada ġ'ik wulā'ida ġ'a'da ħa dem q'am-ā'm lax-ha'." Ada wul ha'us Gauō'ga⁰, "Nda'da dem kla-n!EXN!u'yō a'lġ'igan." Ada wul a'lġ'ixsga hawulwula'iga⁰. Ada' wul ha'us Gauō' ġesga hawulwula'iga, 10 "Qa'odiħ ha'un, ħams. Ada' wul yā⁰n." Ada' wul sem-hagul-dā'ułsga hawulwula'iga⁰.

Ada' wul ġ'ik ha'ts!EkSEM wī-am-ha'utga⁰, "Nā⁰ demt' in-na'ksga lġū⁰lġes Gauō'?" Ada' wul ġô'it!Eksga ġusgwā'sga⁰. Adā ha'utga⁰, "N!E'ryu demt' in-na'ksga lġū⁰lġgent, Gauō'." Ada ġikt ġE'REDEXDET Gauō', "Gâ⁰t dī-wulā'yînt, ħams?" Ada' wul ha'usga ġusgwā'sga, "Gu'ldem ma'ldu dem hats!ENā'SER ġ'ad, adat habe dem wul le'RE-diŝgat." Adat wul ha'us Gauō' ġesga ġusgwā'sga, "Nda'da dem kla-nī⁰dzu." Ada' wul ġun-nī⁰ts!ENTga ġusgwā'sga 20 ġa-sġā'usga dāa'xłgatga⁰. Ada' wul ha'utga, "Qa'odiħ ha'un, ħams. Ada' wul yā⁰n." Ada' wul sem-hagul-dā'ułsga ġusgwā'sga⁰.

Ada ġ'ap-wul-sta-iā⁰t ġesga klul-wī-am-ha'utga⁰. Ada' wul ġô'it!Eksga txan!i'sga wul-leks-ġ'ig'a'tsga ts!ō⁰tsga⁰; 25 ks-txalā'nt ada' wul dī-ġô'it!Eksa x-sġī⁰kga⁰. Ada ha'utga, "N!E'ryu demt' in-na'ksga lġū⁰lġgent, Gauō'." Ada' wul ġE'REDXTġET Gauō', "Gâ⁰t dī-wulā'yînt, ħams?" Ada ha'usga x-sġī⁰kga⁰, "Ksa-q!ā'ġau na-ġa-wulī⁰l di-lebel-t-wā'ltgu." Ada' wul ha'us Gauō', "Nda'da dem nī⁰dzu." Ada' wul ksa- 30 ħa⁰lxt na-ġa-ħa'xSE wī-x-sġī⁰kt. Adat ġidi-ġā⁰sga dza'klusga⁰. Ada ksa-q!ā'ġa na-wulī⁰l a ha-ts!a'xłġes Gauō'. Ada' wul ha'ut ġesga x-sġī⁰kga⁰, "Qa'odiħ ha'un, ħams. Ada' wul yā⁰n." Ada' wul sem-hagul-dā'ułsga x-sġī⁰kga⁰.

Ada' wul ġ'ik ġô'it!Eksa txan!i'sga wul leks-ġ'ig'a'da

Then Gauō' shouted again, "Who is the one who will marry the daughter of Gauō'?" Then the Mocking-Bird came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' said, "What can you, on your part, do, son-in-law?" Then the Mocking-Bird said, "I sing when the weather is bad." Then Gauō' said, "Let me hear your song!" Then the Mocking-Bird sang; and Gauō' said to the Mocking-Bird, "Finish what you are talking about, son-in-law! Go!" Then the Mocking-Bird went away slowly.

She shouted again, "Who is the one who will marry the daughter of Gauō'?" and the Bluejay came. He said, "I am the one who will marry your daughter, Gauō';" and Gauō' asked him again, "What can you, on your part, do, son-in-law?" and the Bluejay said, "I foretell good luck to the people when they go picking berries." Then Gauō' said to the Bluejay, "Let me see!" Then the Bluejay showed what he could accomplish. Then she said, "Finish what you are talking about, son-in-law! Go!" and the Bluejay went away slowly.

And she continued to go about crying, and all the different kinds of birds came; last of all came the Eagle. He said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you, on your part, do, son-in-law?" and the Eagle said, "I pick out the eyes of my enemies." And Gauō' said, "Let me see!" Then the Eagle stretched out his talons, caught an animal, and pulled out its eyes before Gauō'. Then she said to the Eagle, "Stop what you are talking about, son-in-law! Go!" Then the Eagle went away slowly.

Now all the different kinds of birds had come; and first

ts!ō⁰ts. Ada g'ap-ks-gâ'gat ge'redexdet Gauō' a gâ' dze
 wulā'yitga⁰. Ada hô'igigam dē'lemaxga txanlī'⁰tga⁰. Wai,
 ada gik wul wī-am-ha'ut gesga ha'utga, "Nā⁰ demt' in-
 na'ksga lġū'⁰lġes Gauō'?" Ada' wul gatgô'it!Eksa ya'ts!Eks=
 5 gat. Ada' wul gô'it!Eksa dasx. Ada' wul ha'ut, "N!E'ryu
 demt' in-na'ksga lġū'⁰lġent, Gauō'." Ada't ge'redexdet
 Gauō', "Gâ⁰t dī-wulā'yint, łams?" Ada' ha'usga da'xsga⁰,
 "Man-bā'yu gan; ada na-ma'klil mā⁰q. Ada g'ik lebā'⁰se
 g'ad dat nī'⁰dzu." Ada wul ha'us Gauō'ga⁰, "Nda'da dem
 10 k!a-nī'⁰dzu." Ada wula man-bā'⁰sga lġu-da'sx gesga lax-
 ga'nga⁰. Adat wul ma'klilsga mā'⁰xga⁰. Adat wul ha'us
 Gauō' gesga lġu-da'sx, "Qa'odił ha'un, łams. Ada' wul
 yā⁰n." Ada' wul sem-hagul-dā'ułsga lġu-da'sxga⁰.

Ada' g'ik wul wī-am-ha'ut, "Nā⁰ demt' in-na'ksga lġū'⁰l-
 15 ges Gauō'?" Ada' wul gô'it!Eksa lġu-stukh'n. Ada' wul
 ha'ut, "N!E'ryu demt' in-na'ksga lġū'⁰lġent, Gauō'." Ada't
 ge'redexdet Gauō', "Gâ⁰t dī-wulā'yint, łams?" Ada' ha'usga
 lġu-stukh'n, "Am-wa'ntu ts!a'lu, ada g'ik lebā'sa g'a'dga⁰."
 Ada wul ha'usga sigidemnā'⁰xga⁰, "Nda'da dem k!a-nī'⁰dzu."
 20 Ada wul wa'ndetga stukh'nga ts!a'ltga⁰. Ada hē'⁰tgasga
 na-kse-nałā'mga⁰. Ada' wul ha'us Gauō' gesga stukh'nga⁰,
 "Qa'odił ha'un, łams. Ada' wul yā⁰n." Ada wul sem-
 hagul-dā'ułsga lġu-stukh'nga⁰.

Ada g'ik wul wī-am-ha'ut, "Nā⁰ demt' in-na'ksga lġū'⁰l-
 25 ges Gauō'?" Ada wul gô'it!Eksa a'utaga⁰. Ada wul
 ha'ut, "N!E'ryu demt' in-na'ksga lġū'⁰lġent, Gauō'." Ada't
 ge'redexdet Gauō', "Gâ⁰t dī-wulā'yint, łams?" Ada ha'usga
 a'utaga⁰, "K!al-hīsia'dzut' in-lebelt-wā'ltgu da na-ts!ō'⁰bu,
 ada g'ik txal-hô'ltga txanlī' txamâ't gesga ne-i'mu, ła g'ik
 30 dza'ktga." Ada' wul ha'usga Gauō'ga⁰, "Nda'da dem
 nī'⁰dzu." Adat wul k!uł-hīsia'tstga a'utaga txanlī' gâ'⁰ gesga
 ts!ō'⁰ptga⁰. Ada' wul ha'us Gauō' "Qa'odił ha'un, łams.
 Ada' wul yā⁰n." Ada' wul hagul-dā'ułsga a'utaga⁰.

Ḡauō' would ask them what they could do, and all answered in a similar way. Then she cried again, and said, "Who is the one who will marry the daughter of Ḡauō'?" Then the quadrupeds came. The Squirrel came, and said, "I am the one who will marry your daughter, Ḡauō'." Then Ḡauō' asked him, "What can you, on your part, do, son-in-law?" and the Squirrel said, "I go up a tree, and I scatter pine-nuts. Then the people are afraid when they see it." Then Ḡauō' said, "Let me see!" The little Squirrel ran up a tree and scattered about pine-nuts. Then Ḡauō' said to the little Squirrel, "Finish what you are talking about, son-in-law! Go!" Then the little Squirrel went away slowly.

Then she shouted again, "Who is the one who will marry the daughter of Ḡauō'?" Then the little Rabbit came, and said, "I am the one who will marry your daughter, Ḡauō'." Then Ḡauō' asked him, "What can you, on your part, do, son-in-law?" and the little Rabbit said, "I just open my eyes, and the people are afraid." Then the chieftainess said, "Let me see!" Then the Rabbit opened his eyes, standing on his hind-legs. Then Ḡauō' said to the Rabbit, "Finish what you are talking about, son-in-law! Go!" Then the little Rabbit went away slowly.

Then she cried again, "Who is the one who will marry the daughter of Ḡauō'?" The Porcupine came, and said, "I am the one who will marry your daughter, Ḡauō'." Then Ḡauō' asked him, "What can you, on your part, do, son-in-law?" and the Porcupine said, "I strike my enemy with my tail, and his whole body is full of my quills, and he dies." Then Ḡauō' said, "Let me see!" Then the Porcupine struck about everywhere with his tail; and Ḡauō' said, "Finish what you are talking about, son-in-law! Go!" Then the Porcupine went away slowly.

Ada' wul ha'ts!Eksem wī-am-ha'us Gauō', "Nā' demt' in-na'kska lġū' lġes Gauō'?" Ada' wul ġô'it!Eksga gwī'kga⁰. Ada' wul ha'utga⁰, "N!E'ryu demt' in-na'kska lġū' lġent, Gauō'." Adat ge'redextga sigidemnā'xga⁰, "Gâ't di-wulā'= 5 yînt, łams?" Ada' wul ha'usga gwī'kga⁰, "Lu-nī'dzu ts!em-g'amk, ada hasa'gau da n dem wulā'i dem wula yā' lax-ha' da dze ła gâ'msem." Ada' wul ġ'ik ha'ut gesga gwī'kga⁰, "Nda'da dem nī'dzu gâ ne-ha'un." Ada sa-lagait-ġô'sga lġu-gwī'k gesga lax-lô'pga, at lu-nī'sga na-ts!ā'rska 10 g'a'mkga⁰. Ada' wul ha'us Gauō', "Qa'odił ha'un, łams. Ada' wul yā'n." Ada' wul hagul-dā'ułsga gwī'kga⁰.

Ada' wul ġ'ik wī-am-ha'us Gauō', "Nā' demt' in-na'kska lġū' lġes Gauō'?" Ada' wul ġô'it!Eksga wa'ts!aga⁰. Ada' wul ha'utga⁰, "N!E'ryu demt' in-na'kska lġū' lġent, Gauō'." 15 Adat ge'redextet, "Gâ't di-wulā'yînt, łams!" Ada' wul ha'usga wa'ts!aga⁰, "DE-xswâxsgu di-lebelt-wa'lu da ts!em-a'ks ġaks wi-lu-da'qłenk." Ada' wul ġ'ik ha'utga sigidemnā'xga⁰, "Nda'da dem nī'dzu gâ ne-ha'un." Adat wul gā'tga wa'ts!aga ya'niga, adat wul de-xswâxsget gesga 20 ts!em-a'kska⁰. A'łga nakt da wi-lu-da'qłengesga ya'niga⁰. Ada' wul ha'us Gauō', "Qa'odił ha'un, łams. Ada' wul yā'n." Ada' wul hagul-dā'ułsga wa'ts!aga⁰.

Ada' wul k!uł-wī-am-ha'ut gesga ha'utga⁰, "Nā' demt' in-na'kska lġū' lġes Gauō'?" Ada ġô'it!Eksga sts!â'lga⁰. 25 Ada ha'utga⁰, "N!E'ryu demt' in-na'kska lġū' lġent, Gauō'," da-ya'ga sts!â'lga⁰. Adat ge'redextga sigidemnā'xga⁰, "Gâ't di-wulā'yînt, łams!" Ada' wul ha'usga sts!â'lga⁰, "Huk-ġasġô'dzu ġanga'n a ne-wā'nu hô'yu a lax-ô' lebelt-wā'lu." Ada' wul ha'us Gauō', "Nda'da dem nī'dzu gâ 30 ne-ha'un." Ada wult xts!E-ġasġô'dzede sts!â'lga ġanga'n a ne-wā'ntga. Ada' wul ha'usga sigidemnā'xga⁰, "Qa'odił ha'un, łams. Ada' wul yā'n." Ada' wul sem-hagul-dā'ułsga sts!â'lga⁰.

Then Gauō' cried again, "Who is the one who will marry the daughter of Gauō'?" Then the Marmot came, and said, "I am the one who will marry your daughter, Gauō'." Then the chieftainess asked him, "What can you, on your part, do, son-in-law?" and the Marmot said, "I look into the sun when I wish to know what weather it will be the next winter." Then she said also to the Marmot, "Let me see what you are talking about!" Then the little Marmot jumped suddenly right up on a stone and looked into the [inside of the] sun. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then the Marmot went away slowly.

Then Gauō' cried again, "Who is the one who will marry the daughter of Gauō'?" Then the Land-Otter came, and said, "I am the one who will marry your daughter, Gauō'." Then she asked him, "What can you, on your part, do, son-in-law?" and the Otter said, "I dive with my enemy until he is drowned." Then the chieftainess said, "Let me see what you are talking about!" Then the Otter took a marten and dived with it in the water. It was not long before the marten was drowned. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then the Otter went away slowly.

Then she went about again crying, and said, "Who is the one who will marry the daughter of Gauō'?" Then the Beaver came, and said, "I am the one who will marry your daughter, Gauō'." Thus said Beaver. Then the chieftainess asked him, "What can you, on your part, do, son-in-law?" and Beaver said, "I know how to cut trees with my teeth over my enemy." Then Gauō' said, "Let me see what you are talking about!" Then Beaver cut across trees with his teeth; and the chieftainess said, "Finish what you are talking about, son-in-law! Go!" Then Beaver went away slowly.

Ada' wul g'ik wī-am-ha'us Gauō', "Nā⁰ demt' in-na'ksga
 10 lġū⁰lġes Gauō'?" Ada' wul gōi't!eksga g'iba'uga⁰. Ada'
 wul ha'utga⁰, "N!E'ryu demt' in-na'ksga lġū⁰lġent, Gauō'."
 Adat ge'redextget Gauō'ga⁰, "Gâ⁰t di-wulā'yint, lams?"
 5 Ada' ha'usga g'iba'uga⁰, "NE wā'nu hô'iyu a txanl'it' in-
 lebelt-wā'ltgu." Ada' wul ha'us Gauō', "Nda'da dem
 nī⁰dzu gâ ne-ha'un." Ada' wult gidi-lā⁰faxtga giba'uga
 txanl'isga gâ⁰ga⁰. Ada' wul ha'us Gauō', "Qa'odiġ ha'un,
 lams. Ada' wul yā⁰n." Ada' wul sem-hagul-dā'ulsga
 10 giba'uga⁰.

Ada' wul ste-hiā⁰tga⁰. Ada txanl' wul leks-g'ig'a'da
 ya'ts!esga ġatgō'it!ekset a demt na'ksga lġū⁰lġes Gauō'.
 Adat ge'redextdet, ada' hôi'g'igam dē'lemexgetga txanl' a
 gâ⁰ wulwulā'itga⁰.
 15 Ada' wul g'ik di-gō'it!eksga wī-medi⁰kga⁰. Ada' wul
 ha'utga⁰, "N!E'ryu demt' in-na'ksga lġū⁰lġent, Gauō'."
 Adat ge'redextga sigidemnā⁰xga⁰, "Gâ⁰t di-wulā'yint, lams?"
 Ada' wul ha'usga wī-medi⁰kga⁰, "A'lġe n mâ⁰n di-lebelt-
 wā'lu a ne-wut!a-ga-k!ilā'yut, ada na-k^uhi-dzeġdza'lt, ada
 20 na-k^uhi-baxbā⁰q!alyu ġa-t!em-ġa'ustga⁰ diġ ġa-tqamā⁰tga⁰.
 Ada' wul ha'us Gauō', "Nda'da dem nī⁰dzu gâ ne-ha'un."
 Ada sa-lū⁰ntisga wī-medi⁰kga⁰. Ada' wul ġ'ap-ġā'pxansga
 yū⁰pga⁰. Adat kse-lī⁰p!el hū⁰set ā ts!em-yū⁰pt. Ada
 sem-bā⁰sga sigidemnā⁰xga⁰. Adat man-qal'imeksesga lax-
 25 â'tga⁰. A'da a'lġa xste'ltgetga⁰, la āms sga-na'kt, ada'
 wul ha'utga⁰, "Qa'odiġ ha'un, lams. Ada' wul yā⁰n." Ada'
 wul sem-hagul-dā'ulsga wī-medi⁰kga⁰.

A'da a'lġa g'ik gō'it!eksġ dē'lemexga⁰, a wul la ġa'udi
 txanl' ts!ū⁰ts diġ txanl' ya'ts!esk. Ada' wul gik wī-am-
 30 ha'utga⁰. Ada g'ik wagait a'lġa gō'it!eksġ dē'lemexga⁰.
 Ada g'ik ha'ts!eksem wī-am-ha'utga la k!ulī⁰sga ha'utga⁰.
 Ada wagait a'lġa dē'lemexktga⁰. Ada' g'ik ha'utga la
 txā'lpxsga ha'ut. Ada sa-gwa'lksa tsa'mtiga⁰. Ada'

Then Gauō' cried again, "Who is the one who will marry the daughter of Gauō'?" Then Wolf came, and said, "I am the one who will marry your daughter, Gauō'." Then Gauō' asked him, "What can you, on your part, do, son-in-law?" Wolf said, "I use my teeth to kill all my enemies." Then Gauō' said, "Let me see what you are talking about!" and Wolf bit everything. Then Gauō' said, "Finish what you are talking about, son-in-law! Go!" Then Wolf went away slowly.

Then she continued to do so, and all kinds of animals came, who wanted to marry the daughter of Gauō'. Then she questioned them, and all answered in a similar way what they could do.

Then the great Grizzly Bear came, and said, "I am the one who will marry your daughter, Gauō'." And the chieftainess asked him, "What can you, on your part, do, son-in-law?" and the great Grizzly Bear answered, and said, "I do not spare my enemies with my great claws, and I eat them up, and I tear their heads and their bodies." Then Gauō' said, "Let me see what you are talking about." Then the great Grizzly Bear suddenly got angry, and pawed the ground, and tore up the roots in the ground. Then the chieftainess became afraid, and (Grizzly Bear) threw (the roots) upward. Then she did not make any noise; but after some time she said again, "Finish what you are talking about, son-in-law! Go!" Then the Great Grizzly Bear went away slowly.

Then nobody came and answered. All the birds and all the animals were finished. Then she shouted again, and again no answer came. Then she shouted again a third time, and again no answer came. Then she shouted again a fourth time. Then suddenly lightning flashed. She shouted again, "Who is the one who will marry the

ha'ts!eksem wī-am-ha'utga⁰, "Nā⁰ demt' in-na'kska lġū⁰lġes
 Gauō?" Ada' g'ik sa-lu-sga-gwa'lkt gesga ts!a'ltga⁰. Ada
 g'ik wī-am-ha'utga la txa'lp̄xa s̄isa-lu-gulgwa'lkska ts!a'mti-
 ga⁰, da sa-gun-hē⁰tgesga sū-pla'sem y!ū⁰ta gesga awā⁰tga⁰,
 5 hōi'g'igatga dū'lam la'kska na-wa'sgetga⁰.

Ada' wul ha'ut gesga sigidemnā⁰xga⁰, "T n!ē'ryu demt'
 in-na'kska lġū⁰lġent, Gauō." Ada sem-wi-lē'ksem bā⁰stga⁰.
 Ada wul g'ik ge'redexsga su-plā'sem y!ū⁰taga⁰, "Gā⁰ di-
 wulā'yint, lams?" Ada' wul ha'usga su-plā'sem y!ū⁰taga,
 10 "A dze da' la na na-wā'da wul-dō'ug'itgat ā lax-ha-l!i-
 da'ltga⁰; ada g'ik gun-yā'yut; ada n tgu-bā'han an'ā'nu
 la g'ik g'ā⁰k!eltgesga yū⁰pga⁰." Ada' wul ha'us Gauō,
 "Nda'da dem nī⁰dzu." Ada' wul kse-lā⁰tesga an'ō'ntga⁰.
 Ada sa-txa-bā'hantga⁰. Ada' wul sa-g'a⁰k!eltgesga yū⁰p=
 15 ga⁰, di! txan!ī' ganga'n man-ks-ta-qā'xge ne-ga-hū⁰stga⁰.
 Ada' wul ha'us Gauō'ga⁰, "Am me dem na'kska lġū⁰lġu."
 Ada' wult na'ksgetga su-plā'sem y!ū⁰ta.

Ada' wul ks-qā'gumt gā⁰sga la'mstga, adat lu-t!ā⁰det
 gesga na-ts!em-ga-q!ā'it. Ada' g'ik di-lu-t!ā⁰sga na'kst=
 20 gesga n-na-stā'sga na-ga-q!ā'itga⁰. "Dze da' la man-g'ipā'igi,
 ada g'ilā' dze kse-nē⁰tgen." (Nin!ī' su-plā'sem y!ū⁰ta gwa⁰
 tgi-wā⁰tget gesga lax-ha'ga⁰.) Ada' wul man-g'ipā'ikt
 gesga wagait-lax-ha'ga⁰; da wul sa-ksa-nī⁰tsgesga sig'idem-
 nā⁰xga⁰. Ada sa-tgi-laxla'xsga su-plā'sem y!ū⁰ta gesga
 25 lax-yū⁰pga⁰.

Ada' wulat semg'id yā'u!emxtga at wa-gun-ks-nī⁰tsget=
 ga⁰. Ada la txa'lp̄xsge g'it wa-wā⁰ntga gan-lū⁰ntisga su-
 plā'sem y!ū⁰taga. Adat man-da-gā⁰det gesga na-ts!u=
 wā'nsga q!ā'utxantga gan. Adat kse-ts!ā⁰tena anī⁰stga⁰.
 30 Ada nī't wul lu-t!ā⁰desga hanā⁰xga⁰. Ada' wul ha'usga
 su-plā'sem y!ū⁰taga⁰, "Dem na-amu'ksa k!u!-sa-wā'lxsedet
 n!ē'ren."

Ada' wul man-g'ipā'ikt gesga lax-ha'ga⁰. Ada la man-

daughter of Gauō'?" Again it suddenly flashed right across her face. She shouted a fifth time. Then lightning flashed just for a moment, and suddenly a young man stood near her. His garments were like tongues of fire.

Then he said to the chieftainess, "I am the one who will marry your daughter, Gauō'." Then she was very much afraid. But she asked the young man also, "What can you, on your part, do, son-in-law?" Then the young man said, "When I meet warriors on the battle-field, I go near, turn over my hand, and the earth turns over." Then Gauō' said, "Let me see!" Then he stretched out his hand and turned it over suddenly. Then the earth turned over, and all the trees turned upside down their roots. Then Gauō' said, "It is good if you marry my child." Then the young man married her.

He took first his mother-in-law and put her under one arm, and then he took also his wife and put her under his other arm. "When I fly up, don't look out!" (This young man had come down from the sky.) Then he flew up towards the sky, but the chieftainess suddenly looked out. Then the youth dropped down again to the ground.

Then he advised them strongly that they should not look out. She disobeyed a fourth time, therefore the young man became angry. Then he went up to the top of a tree, pulled out a branch, and that was where he put the woman in. Then the young man said, "Travellers shall always listen to you."¹

Then he flew up to the sky, and he arrived up above

¹ This is the reason why the branches of trees creak.

a'xlget gesga ne-wul-wa⁰tgetga⁰, ada' wulat lek!ul-na'ks-
 gesga lgū⁰lgēs Gauō'ga asga na-ts!em-wā'lbs ne-gwā⁰tga⁰.
 Ada ła na'ga n-da-ğa-nē'niksgetga⁰, ada' wul kse-kle'lsga
 klge'resga su-p!a'sem hanā⁰xga, txalpxdā'lgā y!ū⁰taga, ada
 5 t!epxadā⁰l hanā⁰nexga⁰. Ne-wā⁰sga k!abe-tge'relga sī⁰lg'ida
 wā⁰tges Gumxmalad (?); ada na-aniyā⁰dga A'aiyā'wuxk (?);
 ada na g'ik aniyā⁰d wā⁰tges Gumdāsū'mada (?); ada na g'ik
 aniyā⁰dga Ligi-yū⁰n (?); ada wā⁰sga hanā'naxga ks-qā'gada
 wā⁰des Ksem-hamhām; ada ts!uwā'ng'id wā⁰des Ksem-
 10 g'ilaxwilō'gôn.

Ada' wult dzepdza'pdet n-iā⁰tga txā'lpxada wuwā'lb.
 Sī'lg'idat wul dza'ba (nagasūg'a'dem) g'a'mgem ā⁰tk; ada
 na-anyā⁰tgat wul dza'ba (nagasūg'a'dem) biā'lest; ada na
 g'ik anyā⁰tga da mā'xi; ada ts!uwā'ng'itga lax-ō'm di
 15 (nagasūg'a'd) wadi-g'a'da wā'ltga⁰.

Nt' in-lebelt-wā'ltga qal-ts!a'ba ła dzī⁰begelt, adat ła
 k!ā⁰ltga nat' in-wulā'gutga⁰, ada ła' wula qam-mī⁰lksga
 na-ğa-xstā⁰tga⁰. Gridza txan!ī' ā⁰tgega qam-mī⁰lk gesga
 g'ā'lexgesga de-gō'ibe g'a'mgem ā⁰tga⁰.

20 Gan-ła g'ik k!e'relde ā⁰tk hi-yā'gu g'ik qam-mī⁰lktga⁰.
 Ada wul wī-sa-gwa'ntga yē⁰n a txan!ī' lax-ts!apt. Sem-
 sa-n!exn!ō⁰ksga wī-xsdā'mxga gesga na-qal-wul-dzō'xsga
 lu-g'ā'g'atga⁰, hōi'g'igatga wī-gā-līplī'bem lax-ha'ga⁰.
 Txa'lpaxat n!exn!ō⁰sga xstā'mxtga⁰. Txā'lpaxa wā'ltga⁰.
 25 Ada' wul sem-sa-ha'u k!ā'lda su-p!a'sem y!ū⁰ta, "Ya-ī,
 am-sge'res doilgisł (?) na-qal-ts!a'p dep wa-lā'ms g'ig'a'tk,
 dep wa-ğagā'dem al'ā'lxsem nī na wī-qal-qal-ts!a'pseme
 gul." ¹ Adat la-hē'lde na-līklē'ksem g'a'det a gu ha'u su-
 ma'xsedit, op dza sa-gatgō'it!eksł leks-g'a'dem gā⁰. Ada'
 30 ła' wula ts!e'rsga yē⁰nga⁰.

Ła hī-ganlā⁰k, ada' wul ksā'xsga g'a'dga, at dzaga-
 nī⁰dzesga qal-qal-ts!epts!a'pga⁰. Ğakstahna'ga, sa-nī' wul

¹ This sentence is evidently wrong. The word doilgisł (Tate, doilthgishlth)

at the place where he had come from. Then he remained married to the daughter of Gauō' in the house of his father. After they had been married some time, the young woman gave birth to children, — four boys and two girls. The name of the eldest boy was Gumxmalad (?), and the next one A'aiyā'wuxk (?), and the next one was named Gumdasū'mada (?), and the next one again Ligi-yū'n (?); and the name of the first girl was Hamhā'm-Woman, and the youngest one was named G'ilaxwilō'gôn-Woman.

And their grandfather built four houses. For the eldest one he made the carving of the moon; for the next one, the carving of the stars; for the next one, the rainbow; and for the youngest one, the Lax-ōm in the form of a man.

Of the enemies of the town that had been destroyed, one of them who had done it always played outside. Almost every night he played outside in the moonlight.

One night they began to play again. Then a heavy fog lay over the whole town. Suddenly they heard a loud noise where the old village had been destroyed, like thunder from the sky. Four times they heard the noise. Four times it did so. Then suddenly one of the young men said, "Hurrah! There is just a noise in the village of the silly people, of the brave people without minds, in the old town."¹ Then the old people forbade the young people to say so, lest something strange might happen. Much fog always remained.

When it began to be morning, the people went out again and looked across to the old town. Behold! suddenly

and the end of the sentence are quite obscure, and the syntactic form does not seem to give good sense.

ma'xsgesga txa'lpaxatga wulwā'lbtaga⁰. Si'lg'atga (nagasu=
 g'a'dem) g'a'mgem ā⁰tk; ada na-anyā⁰tga (nagasug'a'dem)
 biā'lest; ada na-anyā⁰tga (nagasug'a'dem) mā'xi; ada na
 g'ik anyā⁰tga (nagasug'a'dem) lax-ō'm wadi-g'a'da wālt.
 5 Ninlī' wulwā'lb gwai na-tgi-da'uł desda ā⁰tgeda n dat n!ex=
 nlū'sda wī-xstā'mxda nt' in-hōi'g'iga sta-ga-līplī⁰bem lax-
 ha'da desda spagait-yē⁰nda⁰. Sem'ā'g'itga lax-ha'gat' in-
 dza'besga łukta'ēntgat gesga wulwā'lbtaga⁰. Ada tgi-da'uł
 gesga ā⁰tgega⁰ a'sga na-gal-wul-dzō'xtga, a'sga demt wul
 10 di'-yiltget gesga nt' in-lu-gā'gans dep n-iā'tga. Ada' dił
 ninlī⁰sga g'ik t!ēpxadū⁰lda k!abe-tgere'lgem hanā'naxga⁰,
 demt' in-haldā'utga dze da ła da'ltga. Ada g'ik k'linā'msga
 łgu-xbē⁰sgas dep n-iā⁰tga, su-wā'detgeł "tsluwa'n." Adat
 wul semg'id yīkyā'uxłēm xget niā⁰tga, "A dze da ła na-
 15 newā'dał dza wul-dū'g'itga, ada sem-dze ła g'a'bega ga-
 gā'tsem łam dem sem g'ik q!ā'gadet. Ada dem sa-tgu-bā⁰
 yū⁰bet. Ada dem di-txal-ks-łer dem lebelt-wā'lksem."

Ninlī⁰ wul hi-se-t!ā'tge wul na-t!ēł!ā'ła pta'xdat G'ispa=
 wutwa'da, lax-ha' wula wā'tgetga⁰; dił gik lekla'xs ptaxt,
 20 G'ispawutwa'da, dił Lax-x-sgī⁰k, ganł Ganha'da, ada Lax-
 g'ibū⁰t.

Nī⁰ ła nī⁰dze ne-g'a'desga qal-tsla'pge gū na-ga-xstā⁰d
 gesga gi-k!ā⁰tga; ada semgal hasa'xt gesga demt nī⁰sga;
 gan-k!e-wā'lxstget ts!elā'yeretga⁰. Ada semgal ama-g'ig'a'ts=
 25 ga su-ma'xsem y!ū⁰taga, asga nt' in-lu-q!ā'gans dep n-iā⁰tga.
 Gan ła k!ē'reltga sa'ga, ada wul haldem-q!ō'łsga na ła
 qal-tsla'pga asga dem k'łina-xsa'ntga⁰, a dem lebā'łsga
 txalpxdā⁰ltga su-ma'xsetga su-dzō'gatga⁰. Ada' wult anā⁰xt=
 ga⁰. Ninlī' gan-dzaga-wā'lxsga su-ma'xset na-su-dzō'gatga
 30 asga dem xsa'ntga⁰.

Ada' wula se-wa'ntget gesga xsa'ntga⁰, ada' wult lebā'ltga
 łgu-tsluwā'ng'itga Ligi-yū⁰nga wī-sem-ā'gitga⁰ (dem di-lebā'lt=
 ga⁰). Ada' wult kse-gā⁰dga łgu-tsluwā'ngitga na-łgu-ha-

they saw four houses standing there, — that of the eldest with the carving of the moon, the next one with the carving of the stars, the next one with the carving of the rainbow, and again the next one with the carving of the Lax-ōm like a man. These houses had come down during the night, when they had heard in the fog the great noise like thunder from the sky. The chief in the sky was the one who had made the houses of his grand-children. They had come down during the night to their former dwelling-place to take revenge on those who had destroyed their grand-parents. And thus also (came) the two little girls who should cure them in the battle. And their grandfather had also given them a little box, which was called “tsluwa’n;” and their grandfather had strongly advised them, “When you come to the meeting of the warriors and your heart gets discouraged, then open it again. Then the earth will suddenly turn over, and your enemies will be under it.”

This was the beginning of the clan G·ispawutwa’da. They came from the sky, and the various clans, — the G·ispawutwa’da and the Eagles and the Ganha’da and the Wolves.

And the people of the town who had won the victory in olden times saw them, and wished to see them very much: therefore they went across on a visit. And the young men were very kind to those who had destroyed their grandfathers. So one day the people went across to the town to gamble with the four newly-arrived young men. Then they agreed. Therefore the young men who had just arrived went across to gamble.

When they started to gamble, the youngest one, Ligi-yū⁰n, staked against the great chief. Then the youngest one took out his little club which his grandfather had

q!alā'gatga⁰, gu na-k'lina'ms n-iā'⁰tga⁰ as nī'⁰t asga dem ha-wulā'⁰watga⁰. Ada' wul ha'usga sem'ā'g'it gesga lgu-wā'ml-gega, "A'lga dem di-ha-dza'k! klabe-sesū'⁰sem ya'ts!esga ne-wā'n." Ada mmā'mextga⁰. Ada nesga'tget, adat na-
 5 halā'g'ixtga⁰. Gan-sem-sa-gā'⁰tga lgu-wā'mlgega na-lgu-ha-q!alā'gatga asga wult se-dzā'xtga sem'ā'g'itga⁰. "Yū'⁰l ne ya'dzen ada dem dza'gen." Ada sa-ha'usga sem'ā'g'itga⁰, "Wai, tli'n." Ada' wula ya'dzetga lgu-wā'mlgega n-tlem-gā'ustga⁰. Ada kse-khe'lsga na-wun-gā'usge wī-sem'ā'g'itga⁰.
 10 Ada dza'ktga⁰.

Ada' wul gik ha'ts!eksem wul-dō'ug'itgetga⁰. Ada lebelt-wā'ltga txa-k!e'reltga na-qal-ts!a'psga klabe-txalpxdā'⁰ltga su-ma'xsem y!ū'⁰ta, di! t!epxadā'⁰lde hanā'nax at' in-gwul-hahaldā'u ne-ga-femkdī'⁰tga⁰. Nī lā la-ma'xsgega ga-gā'⁰da
 15 txalpxdā'⁰lde y!ū'⁰ta, ada' wult gā'⁰sga lgu-xbī'⁰stga, ada' wul q!ā'gatga⁰. Ada sa-tgu-bā' yū'⁰bet. Ada' lu-q!ā'gasga na-lebelt-wā'ltga⁰. Ada xstā'⁰tgesga wī-txal-qal-ts!a'pga⁰.

Ada' wult k!u!-q!a-dā'ult asga txan!ī' wul-dzexdzô'gat asga demt dzabe ptā'⁰xt asga me!a-k!e'relda qal-ts!a'pga.
 20 Amet la-hē'⁰lde na-g'a'desga k!e'reltga wul-dzô'xtga⁰, ada' g'ikt wul-dō'ug'itgetga⁰. Ada g'ik g'is-gā'⁰sga k!e'reltga wul-dzô'xtga⁰. Ada g'ikt bā'⁰l demt sa-na-ptā'⁰xtga⁰. Gan amet anā'⁰xtga, wul lu-bā'⁰tga⁰. Ada a'lga g'ik wul-dō'ug'itgatga⁰.

Ada' wul wagait-q!a-dā'ult gesga G'id-ganē'itsga, di!
 25 txan!ī' ndat da wul lu-yīlya'ltgetga⁰. Ada gik wul q!a-dā'ult gesga uks-dedā'⁰t at gap-sem-melmā'lk!en dem se-na-ptā'⁰xt gesga txan!ī'sga qal-ts!epts!a'bem Ts!em-siā'nga⁰. Nin!ī's dep gwai't' in-sge'resga ¹ txa'lpaxatga wul-na-t!et!a'la ptā'⁰xtga⁰. Ks-qā'ga G'ispawutwa'da, ada' lā sem-hôi'g'i-
 30 gadat dem sagait-k!e'relsga dem wul na-t!a'lga: ôl, nā'⁰x!l, g'a'mgem ā'tk, biā'lest, mā'xē, ada g'ik hē'ldē na awā'⁰tga⁰. Na-aniā'⁰tga⁰ Lax-x-sgī'⁰get, ada lā g'ik hôi'g'igadet dem sagait-k!e'relsga wul-na-t!ā'lga⁰: x-sgī'⁰k, sts!āl, txa'u, ada

¹ Duncan prefers in-se-tla'sga.

given to him when they had come down. Then the chief said to the boy, "You cannot even kill little birds with what you have;" and then he smiled and he made fun of him and laughed at him. Therefore the boy took his little club, because the chief had made him ashamed. "Suppose I should hit you, you would be dead!" and the chief said at once, "Go ahead!" Then the boy struck him over the head, and the brains of the great chief dropped out, and he was dead.

Then they fought again. The whole town fought together against the four youths; and the two women were the ones who at once cured their brothers; and when the four men lost courage, they took the little box and opened it, and suddenly the earth turned over, and their enemies were lost. Thus they gained the victory over the great town.

Then they went about among all the villages to make the clans in every village. If the people of a village refused, they made war again. Then they went from one village to another, and they tried again to make the clans among them. When they agreed, they went to them. Then they did not fight.

Then they went to the Tlingit everywhere and came back. Then they went southward along the coast to force all the villages of the Tsimshian to make the clans. Thus began the four clans: first the G'ispawutwa'da, then they are together like one company, — Bear, Killer-Whale, Moon, Star, Rainbow, and many others; and next there are the Eagles, and they are also like one company, —

g'ik na-gā-tsl'a'utga⁰. Qā⁰q, dił qanā'u, dił tlē⁰ben, dił gamā'tsga, ada g'ik na-ga-tslā'utga di-dza'bxsga Ganha=daga⁰. G'ibū⁰, dił ɣasɣā⁰s, dił g'ik na-ga-tsl'a'utga di-dza'bxsga Lax-g'ibū⁰ga⁰.

- 5 Ninlī'sga su-ma'xsem y!ū⁰ta gwait' in-sem-wulā'i wul-dō'ugit at g'it wā'ltga txan!i' wul-dzEXdzô'gat. Ada q!ayîm qa-xstā⁰tgesga txan!i' nda'ga. Na gant sagait-anā⁰xsga dem na-ptā⁰xtga⁰. Ada dem lep dedâ' n dem ga-dza'pxsga me!a-k!E'elde ptā⁰xtga⁰. Ada' !a qa'udisga n't dzepdza'psga
 10 na-ga-dza'pxtga⁰ a txā'lpxada wul-na-t!a!t!a'ltga⁰. Ada lep-dadâ⁰sga ne-ɣa-ayā'wuxsga ne-lep-wulwulā'isgetga⁰. Ada' a!tga dem dit-na'ksge! n-di-lep-wula'isgetga⁰, a ɣap-txan!i'¹ wul leks-g'ig'a'da dem ɣa-deldū⁰!a gesga spagait-wul-dzEX=dzô'gasga leks-dzEXdzô'gatga⁰. Ada txan!i' d!ldū⁰lsem
 15 ɣā⁰ga lu-wā'lt gesga ts!em-a'ksga, dił wā'lt gesga spagait-ɣanga'nga, dił lipā'igetga, ada se-n!a'it!ekset a ptā⁰xt a ɣ!t-ɣa'ikt, ada ɣ!t-ô'nt a ne-lep-dza'pxtga⁰. Lîgi-ne-wā'sga ɣan-n-lā'idum ptā⁰xtga. Gant wulā'ida leks-ts!a'betga⁰ semɣal ha-dzEXdzâ'gat dze da lep-na'ksGESga n-lep-ptā⁰xtga⁰.
 20 Wai, nī⁰ !a ɣa'udisget klina'msga ptā⁰xt gesga txan!i' qal-ts!apts!a'pga⁰.

- Ada' g'ik wul wi-lē⁰ksem yā⁰ktga⁰. Ada' !a ɣa'uditga⁰, ada' wul ha'ts!eksem g'ik g'it wā'ltgetga⁰. Adat ha'ts!eksem lu-q!ā'ɣansga n-lebelt-wā'ltgatga⁰. Ada' wul !a ɣap-mā'!ks
 25 n-iā⁰tga lax-ha'ga, dat wul ha'ts!eksem g'ik man-dô'xt gesga awa⁰tga⁰ asga !a qa'udisga se-ne-ptā⁰ɣasga g'at a txan!i' wul-dzaxdzô'gat ā na-n!E'rem. Ninlī' ɣan-semg'id dā'ixsga wulalā'm wulwula'isgem, a wul sem'ā'g'idem lax-ha't' in-k!!a'm deda k!am. Ada !a ɣa'udi dep hô'ig'igan a dep
 30 dem wa-p!elô' wulalā'm a wul lebā⁰sem dem !ū⁰ntisga sem'ā'gidga a grad. Ninlī' ɣan semɣalt !E'rderda !ā g'ig'a'dga⁰.

Ada g'ik semɣal huk-ɣa-lī⁰mitga⁰, lep-dadâ' lī⁰mîxt

¹ Duncan prefers, instead of "a ɣap-txan!i'," "ts!u txan!i' de dem."

Eagle, Beaver, Halibut, and also others. Raven and Frog and Sea-Lion and Starfish and others are the crests of the Ganha'da; Wolf and Crane and others are the crests of the Wolves.

These young men were expert warriors, and fought in all the villages, and they won victories almost everywhere. Therefore they consented together to form the clans, and therefore every clan has its own crests, and all the towns have their crests in the four companies, and they have the customs regarding their relationships. They must not marry among their own relatives, although their languages are different in different villages. And they made all the living beings that are in the water, and in the woods, and that fly, signs of the clans, as tattooing on the chest and on the hand, to be their own crests. The name is also a sign of the clan. Therefore the other tribes know that it is very shameful when they marry in their own clan. Then they finished giving clans to all the tribes.

Then they made a great potlatch. After it was finished, they had still another war. Again they vanquished their enemies. Then their grandfather in heaven became uneasy, and took them up again to himself after they had finished making the clans in all the villages on our side. Therefore the law of relationship is very sacred, because the chief in heaven has given it to us; and if we stop acting accordingly and if we break the law, we are afraid that the chief will be angry with mankind. Therefore the former people observed the law rigidly.

And there are also expert singers. They have their

gesga da xstā⁰tgesga wul-dū⁰g'īdga a lat wulā'isga k!a-
 gatgi'at gesga txan!ī' na-sela-na-ne-wā'datga⁰. Ada g'ik
 lep-dā' lī⁰mk ts!em-xsā'tga⁰; ada g'ik lī⁰mk yīkyā⁰kt, ada
 lī⁰mk huk-wig'a'tget ā ne-sī⁰p!ensgatga⁰. Ada lī⁰mk ā'i
 5 gesga da dza'ga g'a'tga⁰. Ada g'ik dā' lī⁰mit gesga la
 sger dza'k!wesget gu huk-ligi-wā'ltgetga⁰; ada nnār la
 wul kse-laxla'xsga k!abe-wā'młgega⁰. Ada g'ik lep-dā'
 lī⁰mk la-hā'ldga⁰; ada g'ik lep-dā' lī⁰mk hala'īdga⁰; ada
 g'ik lep-dā' lī⁰mk ga-la'qt adat p!ālska sel-ptā⁰xtga⁰; ada
 10 g'ik dā' lī⁰mk qam-mī⁰lkska su-ma'xsem g'a'tga⁰, dił da
 ūm lā'rtga⁰, ganł g'ap-tx'an!ī' gā⁰. Kse-na-ga'nda lī⁰mi
 yā⁰detga, g'am-līgi-gū⁰p!el, līgi-k!ulē' a'lg'iga wut!a-wi-
 na'gem lī⁰miga⁰.

Ada gan dī nā⁰łdet, hō'ig'igada wut'a-xbī⁰set. Ada
 15 an'ō'ndet ha-t!ū⁰sa nā⁰łga⁰. Ada k!ā'la huk-lī⁰midet'
 in-deryā'gwa na-gan-lī⁰miga⁰. Ada ligi-ndat wula sū⁰da
 huk-lī⁰mida ne-q!a⁰t, nin!ī' wulalā'sga lī⁰mitga⁰. A'da
 a'mksa hanā'nga sem na-wul hōi'am lī⁰mītga⁰; a'łga semt
 hōi'ł y!ū⁰ta, a'mksa ts!em-xsā⁰t dił la ga'udi wul-dū⁰g'it-
 20 getga⁰. Ts!a-wā'lb dī-wul-lī⁰mi hanā'naga⁰, ada al k'a'l-
 gada y!ū⁰ta. A'mksa da wi-lē⁰ksem hala'ida sem'ā'g'itga⁰,
 adat se-lax-wā⁰setga ne-ts!a'pt ā na-man-stū⁰p!el wut!a-
 wā'łbtga⁰. Ada txan!ī⁰ ne-ksem-ts!a'psga sem'ā'g'itga
 k!ē'relda qal-ts!a'ptga⁰, ada a'ma xpa-huk-wa'nt ge'sga
 25 lax-wā⁰setga⁰. Adat hō'ig'iga wul xpa'ga gā⁰be wul la
 łā'ntgedet ā lax-wā⁰setga, g'īdze lu-da'beda ā⁰tk a'sga
 lī⁰mīt gesga wagait wul sā-ba' txan!ī' nexnō'xsesge sem'
 ā'g'itga⁰.

Lep-dedā' lī⁰mi meła-k!ē'relda ptā⁰xtga⁰. A'łga dit hi-
 30 ā⁰da na lī⁰misga leks-ptā⁰xt; amī wālt, ada gik da'ltga⁰.
 Ada g'ik wul-dū⁰g'itgetga⁰, dił leks-ptā⁰xdet' in-yā⁰de na-
 lī⁰mitga. Amī a'łga wul-dū⁰g'itget, ada am na-ma'xłe-
 ya'ts!et at ga-lī⁰mksesga na aām wā'ltga⁰, a'sga demt
 wula selem-da-a'xłga na-lī⁰mitga⁰.

own songs for victory in battle when they know the victors of all of those who met in battle; and they have certain songs for canoes, and songs for the potlatch, and songs of longing for friends; and they have mourning songs for the dead; and they have songs after the hunter has killed an animal, and lullabies for new-born children; and they have songs for gambling, and they have songs for dances, and they have songs for taking a name, and for ridiculing clan fellows; and they have songs for young people playing, and songs for trout-fishing and for everything. The songs have tunes only, and even long songs contain only two or three words.

And they have wooden drums like large boxes, and they beat the drum with the hand. One expert singer leads the song; and however the song-leader swings his rod, the singers follow. And only women are useful in songs; they do not use men much, only in the canoe and at the end of wars. In the house the women sing, and outside the men. Only when there is a great chief's dance, they make a platform in the rear of a large house. Then all the women of the town of the chief sit in rows on the platform, and move like crests of waves on the platform, and sing almost the whole length of the night, until all the mysteries of the chief are at an end.

And every clan has its own songs. Another clan does not use their songs. If they do so, they fight again, and there are battles again, with the foreign clan which uses their songs. If they do not fight, they scatter their wealth to get back their song.

Dił amit g'ik hô'ida kl'e'relda ptā⁰xda na-dza'pxtga⁰, ada g'ik wul-dū⁰g'îtget, dił ninl' na-max'le-ya'ts!et a demt wula selem-da-a'x!ga na-dza'pxtga⁰. Ada di' dat e'⁰tgada leks-ptā⁰xda na-wā⁰tga⁰. Lep-dadâ' ne-huwā⁰ me'la-kl'e'relda
 5 ptā⁰xt. Łgu'ksen leks-ptā⁰xt de demt hô'i ne-wā⁰ wul-wulā'isgu. A'!ga dem dit e'⁰tgetga kl'ge'riu na-huwā⁰ na-wulwulā'isgūga⁰; na-wā⁰ n-di-wulwulā'isges nâ⁰t, ninl' di huwā⁰tga⁰.

Ada g'ik kl'e'relda gâ⁰. Klul' na-huwā⁰sga klâ'lda g'at
 10 gesga sga-na'ga man-iā⁰tga⁰. Ninl' n-di-lep-wulalâ⁰tga⁰. Hi-kse-laxla'ga klabe-tge'rel'kgega⁰, dze da klabe-tge'rel'gem y!ū⁰ta, adat su-wā⁰detges G'inā's, amī' dze klabe-hanā⁰x, adat Ga⁰wus. Adat na-wilā⁰sgesga y!ū⁰tat' in-k!ina'm klabe-tge'rel'k a na-huwā⁰sga wulā'isges nâ⁰tga.

15 Ada la su-pla'stga⁰, adat g'ik e'⁰tga g'ik kl'e'relde wā⁰tga⁰. Ada la g'ap-wi-lē⁰kstga⁰, adat wul g'ik lep-e'⁰tga g'ik wī-lē⁰ksem wā⁰tga. Ts!em-wā'lb yā⁰kget t wul e'⁰tga txanl' huwā⁰t ā na-qâ'ga dem ts!a-aam-wā'lt, ada wult e'⁰tga nu-wā⁰ g'at.

20 Ninl' gana wulalâ⁰tga⁰ gu'ga gugulx-yā⁰t-sen a! wagait-wul-kse-wā⁰tgesga wul hī-se-t!ā⁰t gesga wagait-na-qâ'ga dem g'ī⁰tgesga a'ksga⁰, da wul wagait g'a⁰wun.

Kstemâ'sa qal-ts!epts!a'p, ada lep-wa'nsga ga-miā'ntga⁰. Kl'e'relda wul aks-iā⁰ g'a'tda habā⁰lda klâ⁰lda sem'â'g'îtga⁰.
 25 Ninl' qal-ts!epts!a'bedu gwa⁰¹: G'ispaxlâ⁰ts, G'itlandâ', G'inax'ang'ī⁰k, G'it-lā'n, Gridzaxlā⁰l, G'it-dzī⁰s, G'it-wul'ga⁰ts, G'iludzā'r, G'inadâ'ixs. Ninl' kstemâ'sa qal-ts!epts!a'be gwa⁰.

G'am-ksa-txā'lpax ptā⁰xda sagait-wulwulā'isgetga⁰. Lu-kse'rel'gem qal-ts!a'ba Ts!em-sia'n t!ā⁰t gesga Mex!a-qxā'la.
 30 Ninl' wul dzô'xt gesga gâ'msemga⁰; a di la sū⁰ntga⁰, adat g'ik ha'be wul lū⁰disgetga⁰. Ła gâ'yim, adat g'ik ha'be K-lū'sems.

Ada txanl' tgu-dzaxdzô'gat a tgūdū⁰n wī-qal-ts!a'bem

¹ Tate writes, Ninl' qal-ts!a'ba sagait-kl'e'el.

And if one clan uses their crest, they fight, or then also they scatter their goods to get back their crest; and also when a foreign clan uses their name. Each clan has its names. A foreign clan cannot use the names of another family. My² child is not named from the names of my relatives. Its name is (that of) one of the relatives of its mother, and so are the other names.

And another thing: every person has three names until he grows up. That is their own custom. When a child is born, if it is a boy, it is named G'inā's; if it is a girl, it is called Ġa'wus; and a relative of a man gives the child the name of a relative of its mother.

And when it grows up, it is named with another name; and when it is really full-grown, then it names itself with a great name. They make a potlatch in the house when they take the names; and first they give away cloth, and then the person takes his name.

This custom has come down from generation to generation since the world began, before the Deluge, and comes down until now.

There are nine tribes, and each has its master. When a people increases, a chief takes charge of it. These are the tribes: G'îspaxlâ'⁰ts, G'îtlandâ', G'inax'ang'î'⁰k, G'it-lā'n, G'idzaxlā'⁰ĭ, G'it-dzī'⁰s, G'it-wulg'a'⁰ts, G'iludzā'r, G'inadâ'îxs. These are the nine towns.

And there are only four clans, and they are all relatives. In the middle is the Tsimshian town Metlakahtla. There they live in winter; and when it is summer, they go to their hunting-grounds. In spring they go to Nass River.

And all the villages around the Tsimshian towns some-

² It will be remembered that this text was written by a man.

Ts!emsia'nga⁰ qā'xpe sagait-qa'udi, G'it-xā'la, G'it-q!ā'⁰ta,
 G'it-ts!elā'ser, Nîsqa'⁰, G'it-ksa'n. Ada G'idesdzū' xbi⁰-
 Ts!em-sia'n, ada g'ik xbi⁰-Wik!ē'na. Ada txan!i' qal-
 ts!epts!a'b gwa⁰ g'idze sagait kl'e'el na-al'a'lg'îxdet, ada
 5 g'ik qal-ts!epts!a'bet' in-dax-yā'⁰gwa wulalâ'⁰ gwa⁰.

Nin!i' gwai wul-sa-ba'⁰ ada'ogam Gauō' dił na-xbi⁰-wula-
 lâ'⁰m Ts!emsia'n.

times meet, — G·it-xā'la, G·it-q!ā'⁰ta, G·it-ts!Elā'ser, Nîsqa'⁰, G·it-ksa'n. The G·idesdzū are half Tsimshian, half Wik·!ē'na; and all these towns have nearly the same language; and also these towns have these customs.

This is the end of the story of Gauō' and part of the customs of the Tsimshian.

4. Adā'ugam a'uta ada sts!âl.

Asi lli-lu-tgu-yā⁰sga a'uta ā ne-dzô'ga wi-lē⁰ksem tlā⁰t
a klē'relga sa'ga⁰, ada al di-klul-lu-tgu-lā⁰ wi-sts!â⁰l ā
wi-ts!em-tlā⁰t ā l'gusge'retga⁰. Adat ya'dza n-wi-waxlt ā
lax-a'kset. Ada g'ik sewâ'xsget a sga-lu-ā'msga gâ⁰dga⁰.

5 Da uks-hē⁰tga a'uta ā ne-dzô'ga a'kset, at nī⁰ wul-
huwā'l lep-l'gusge'resga sts!â'l da lax-a'kset. Da sa-wi-
am-ha'usga a'uta gesga sts!â'lga⁰, "Wai, ne-sī⁰p!ensgī,
qal a g'ē⁰t a wul dem kl'a-a'lgr'igau da kl'wan." Adat nī⁰=
dzetga sts!â'lget nī⁰tga⁰. Ada wul hagul-dzagam-ha'dekst
10 gesga awa⁰tga⁰.

Wai, da' wula ha'usga a'uta ges nī⁰tga⁰: "Dem gun-
nī⁰ts!enu a kl'wan n-dī-lep-na-beba'gau a gwī⁰t." Nin!i'
gan wul'am-yā⁰sga sts!â'lga⁰. Adat lu-yā⁰kesga txalā'nsga
a'utaga⁰. Da lat wā⁰det, la bax-a'xlget ā ne-miyā'n wī-
15 sa'menga⁰.

Ada ha'usga a'uta gesga sts!â'lga, "Dze da bā⁰lden
n-di-bebaxgâ⁰dut, damxl; semgal ts!emā⁰tk, ada semgal
amgâ⁰g'insget. Kl'a-ā'm a txa-nlī gâ⁰ wā'ldi ā haldi-dzô'-
gatga⁰. Ām me dem dī-bā⁰ltga, dāmxl dem gan-ā'ment."
20 Ada y!agai-sem-bā⁰se sts!â'lga⁰. Ada ksa-hē⁰tget-ga⁰.
Adat man-nī⁰ ne-ts!uwā'nsga wī-ga'nga⁰.

Ada ha'utga⁰, "A'yîn, hawa'lga dze di-wā'lud." Y!agai-
txal-īā⁰t yā'mxda a'utaga⁰. "A'lga di-gâ⁰l dem wān.
A'lga di-t!â⁰xlgetga. Kl'a-ā'm gesga lax-a'ksga⁰. Wai,
25 dem nī⁰dzen da kl'â'i. N!ē'ryu dem ks-gâ⁰gat," da-ya'ga
a'utaga⁰. Ada' wul man-lā⁰g'axsgat gesga wī-ga'nga⁰.
Ada la man-a'xlget gesga ne-ts!uwa'nsga wī-na'gem ga'ntga⁰,

4. Story of Porcupine and Beaver.

One day when Porcupine went about at the edge of a large lake, Great-Beaver was swimming about in the great lake, being happy. He struck the water with his big tail, dived, and was happy.

Then Porcupine was standing at the edge of the water, and saw how happy Beaver was on the water. Then Porcupine shouted to Bear, "O friend! come ashore, that I may speak to you for a while!" Then Beaver looked at him and swam slowly towards him.

Then Porcupine spoke to him: "I will show you my playground over there." Therefore Beaver went ashore, and followed Porcupine. When they got there, they arrived at the foot of a great spruce-tree.

Then Porcupine said to Beaver, "If you, on your part, try my playground, friend, (you will find it) very sweet and a good pastime. It is better than anything in the world. Try it, too, friend! You will find it good." But Beaver was very much afraid. He stood away from it, and looked up to the top of the great tree.

Then he said, "No, I never did this;" but Porcupine increased the bait. "Nothing will happen to you. It is not difficult. It is better than on the water. Look at me! I will go first." Thus said Porcupine. Then he climbed the great tree. When he came to the top of the great

ada lep-g'ileks-tgi-ô'igetga⁰, ada tgi-g'a⁰k!elt gesga ne-ğa-
ts!uwā'nsa an'anē'istga⁰; ā asī de-tgi-yā⁰kt gesga ne-ğa-
ts!uwā'nsa an'anē'istga da ha'utga⁰, "Nta-belā'x, nta-belā'x."
Ada wul sa-ô'kst gesga lax-yū⁰pga⁰. Ada wul sa-haldem-
5 bā⁰tga⁰; a'łga dī-sga'yīksgetga⁰.

Ada wul ha'ut gesga sts!ā⁰łga⁰, "Wa, nī⁰dzenē, dāmxt?
A'łga di-gā⁰t; a'łga di-t!ā⁰xłget. Wai, di-bā⁰ł," da-ya'ga
a'utaga⁰. "N dem man-gā⁰den." Ninlī' da wult anā'xtga
sts!ā'łga⁰. "Wai," da-ya'ga a'utaga⁰, "dax-iā⁰gwa t!em-
10 lā'niyut. N dem man-wa'lint." Ada wul wā'łsga sts!ā'łga⁰;
sem-xłem-da'mt gesga t!em-lā'nisga sts!ā'łga⁰. Adat man-
dī-yā⁰t gesga lax-ğa'nga⁰. Ninlī' ła man-a'xłget gesga
ne-sem-ts!uwā'nsa wī-na'gem ga'nga⁰.

Adat wul t!ā⁰detga a'utaga sts!ā'ł gesga q!ā⁰tsgantga
15 anī⁰sgegsa n-ts!uwā'nsa ga'nga⁰. Wai, ła sem-bā⁰sga
sts!ā'łga a wul a'łga dīt wulā'it dem dax-yā⁰guł anī⁰stga⁰.
A'mksa a'utat' in-wulā'isga wulawā'ltga, a wul neknō⁰nksga
na-ga-ła'xstga⁰.

"Wai," da-ya'ga a'utaga⁰. "Sem-g'id dax-yā⁰gwa anī⁰set,
20 damxt; dem al tgi-ks-gā'ganu." Ada wul wā'łsga sts!ā'łga⁰.
Adat sa-gal-ā'tga a'utaga n-ts!uwā'nsa ga'nga⁰. Ada wul
tgi-g'a'k!eltgetga⁰. Ada ła ninlī' a'lg'ixt n ła ha'utga⁰,
"Nta-bela'x." Ada wul sa-ô'kst gesga lax-yū⁰pga⁰. Ada
wul sa-haldem-bā⁰tga. Ada wul ts!enł-yā⁰tga a demt
25 wula nī⁰sga sts!āl dze ła tgi-gô'it!ekstga⁰.

Wai, ła sem-sū⁰lk!ensgesga sts!āl, a a'sit dax-yā⁰gwa
ne-anī⁰sta lax-ğa'nga⁰; da al k!uł-tgu-bā⁰sga a'uta gesga
ne-miyā'nsa ga'nga⁰. Adat man-nī⁰sga na-sī⁰p!ensgetga⁰.
Wai, ninlī'sge gan-ha'usge sts!ā'łga⁰: "Semgal bā⁰senut
30 ô'p dze dza'gi." — "Ā, a'yint, damxt, a'łge dem di-wā'n.
A'łge dem di-sga'iksgen; ama-qam-mī⁰łget. Nī' ła klā'i,
a'łga dī-ha-dza'gi ts!u nī'ye da tgi-ô'ksut, da gap-a'łga dī-
sga'iksgī; ha-t!i'n bā⁰łł." — "A'yin lgu'ksanut," da-ya'ga
sts!ā'łga⁰. "Ada al gap-nda de'm wula tgi-a'xłgen, dze da

tree, he threw himself down; rolling down along the tips of the branches, he said, "Vessel of moss, vessel of moss!" Then he struck the ground, and he arose unhurt.

Then he said to Beaver, "Did you see me, friend? That is not difficult. You try it too!" Thus said Porcupine. "I will take you up." Then Beaver agreed. "Oh," said Porcupine, "hold fast to my neck! I will carry you up." Then Beaver did so. Beaver held firmly around his neck. Then he went up the tree with him. Thus they arrived on top of the tall tree.

Then Porcupine put Beaver down on a branch on top of the tree. Then Beaver was afraid, because he did not know how to hold on to the tree. Only Porcupine is the one who knows how to do it, for his claws are long.

"Go on!" said Porcupine. "Hold on to the branch firmly, friend! I'll go down first." Then Beaver did so. Then Porcupine let go of the top of the tree, and he rolled down. Then he said the following: "Vessel of moss!" He struck the ground and arose. Then he went a little distance away and looked at Beaver (to see) if he was coming down.

Then Beaver was dismayed while he was holding on to the branch of the tree, and Porcupine was running about at the foot of the tree. He looked up to his friend, and this is what Beaver said: "I am much afraid that I may die." — "Oh, no! friend, nothing will happen to you. You are not in danger. It is only good play. Look at me! I am not dead. Although I fell down, I am not hurt. Go on! Try it!" — "I cannot do it," said Beaver. "When you really come down, and when you reach the

ła de tgi-yā⁰gun, ada dze wul hau'un 'lax-lâ⁰b, lax-lâ⁰b.'
Ada dem lli-ô'ksen da lax-bela'gad."

Adat wul sa-gal-â'de wî-stslâ'lga ani⁰stga⁰. Ada ła det
tgi-yā⁰kt, ada wul ayawā'tga⁰ "lâ⁰b, lâ⁰b." Ada sa-ô'kst
5 gesga lax-yū⁰ptga⁰. Ada wî-sge'retga⁰. Wai, łat nesga't-
gatga a'utages nî⁰tga⁰. "Banł gâ⁰den, wî-stslâ'l; banł
gâ⁰den." Adat wul¹ ktā'xsetge a'uta gesget gâ'sga²
n-ts!a'ptga⁰. Da al sge'resga wî-stslâ'l gesga ne-miyā'nsa
ga'nga⁰, ā dza'ktga⁰.
10 Ā'msga na'ktga⁰, da g'ik kse-nā⁰lgega stslâ'lga⁰. Ada
wu'lt gâ⁰awā' ne-wā'lbem ts!em-a'kst ā da sem-pla'ksget-ga⁰.
Ada naga sge'ret gesga sî⁰pget gesga n-ts!em-wā'lbetga
gu hē⁰tget gesga na-se'relga t!āhga⁰, a wul hasa'ga stslâ'l
da dem lu-t!ā⁰t gesga ts!em-a'ksa⁰. Ła na'ksa sî⁰pgetga
15 da g'ī'dze mātgetga⁰. Txa-nlī' sat da g'ik txal-iā' a'mtga⁰.
Wai, ła sem-mātgetga⁰.

Ha-l!i-gâ⁰tsge a'utaga dze ła al dza'ksa stslâ'lga⁰. Ni
hi-yā'gwu lu-tgu-lā'sga stslâ'lda xspa'u-wā'łget (?) ā lax-
a'kset. Gakstahnā', a'uta uks-hē⁰tget gesga lāx-mēh'tgem
20 k'â⁰xt at uks-nî⁰sga wul lu-tgu-lā⁰sga stslâ'lga⁰. Da sa-
wī-am-ha'usga ā'utaga⁰, "N!e'renī, damxł, me dadō⁰lsenī?"
da-ya'ga a'utaga⁰. "Gō⁰ł k!u-wāłt," da-ya'ga stslâ'lga,
"lā' wula dedō⁰lsut."

Wai, ninlī' ada wula wul'am-yā⁰sga stslâ'lga at gâ⁰ wul
25 uks-hē'tgesga a'uta gu uks-t!ā⁰t gesga g'il-hau'li. "Wai,
damxł, ām senł me k!a-dī-ba'ga n-dī-na-beba'gau a gwī⁰t."
— "A'yīn a'łga dī-hasa'gai, a wul a'łga dī-huk-ha'deksī.
Ninlī' gan-bā⁰sut ā n dem bā⁰łł ôp dze dza'gi." — "O,
a'yīn," da-ya'ga stslâ'lga⁰, "a'łge dem di-wā'n, k!a-t!ā'xłga
30 n-dī-na-q!am-mī⁰lgen, ada al semgal ā'mt ga k!ā'i. Dem
y!agai-gan-sa'ksa dze hī-lu-ma'ksa ā ts!em-a'kset a da
dem sem-sa'ksa txamā'en. N dem al wa'lint ā lax-ha-
k!ā'yut, dze da bā⁰sen," da-ya'ga stslâ'lga⁰.

¹ Or Da wulat.

² Or gâ.

ground, say, 'On the stone, on the stone!' Then you will strike on moss."

Then Great-Beaver let go of the branch; and while he was coming down, he shouted, "Stone, stone!" Then he struck the ground, and the great one lay there. Then Porcupine made fun of him. "Your belly is knocked out, Great-Beaver! your belly is knocked out!" Then Porcupine left him and went to his town; but Great-Beaver was lying at the foot of the tree, being dead.

After some time, Beaver began to breathe again. Then he went to his house in the water, feeling much pain. For a long time he lay sick in his house, which was in the middle of the lake, for Beaver likes to be in the water. After he had been sick for some time, he was almost well. Every day he got better. Then he was quite well again.

Porcupine thought that Beaver was dead. Beaver began to swim about on the water, and struck his tail on the water. Behold! Porcupine stood on the green grass near the shore, and looked out to where Beaver was swimming about. Then Porcupine shouted, "Is that you, friend? Are you alive?" Thus spoke Porcupine. "Certainly," said Beaver, "I am always alive."

Then Beaver went ashore to where Porcupine was standing on the shore, who was near the water [inland]. "O friend! suppose you taste for a while my playground over there." — "I do not wish to do it, because I do not know how to swim. Therefore I am afraid to try it, lest I die." — "Oh, no!" said Beaver, "nothing will happen to you. Your play is harder, but this is very good for me. You will be very clean when you stand in the water. Your body will be very clean. I will carry you on my back if you are afraid." Thus said Beaver.

Ninlī' gan-gun-yā⁰sga a'ut gesga awā'tga⁰. Ada ha'usga stslā'la, "Xlēm-da'm t!ēm-lā'niyut. Ada me txal-gwā⁰n ts!a'gande ts!ēm-tlī'yut ā dem wul wa-ts!ēlēm-a'xlga a'kset ā ts!ēm-ts!a'gan," da-ya'ga stslā'l gesga a'utaga⁰. "Ami
5 dze la me-g'a'lkse dze dem lu-da'k!xangan, dam dem wul gapga⁰p!el hak!ā⁰yut, n da dem wulwulā'it; ada dem wul g'a'benut. Wai, wa, la dem k'la'nut, xlēm-da'm t!ēm-la'niut."

Ada wul lu-tgu-lā⁰sga wī-stslā'l gesga wī-ts!ēm-t!ā⁰hga⁰, a llī-t!ā⁰sga a'uta gesga lax-hak!ā⁰tga⁰. Sa-galkse-ts!ī⁰nt
10 gesga a'kset la g'i'k sa-g'a'bentga⁰. Gū⁰p!eltga wā'ltga⁰. Ninlī' da wul sem-txal-yā⁰ bā⁰sga a'utaga⁰. Wai leg'ul-swā⁰xsgesga stslā'lga⁰. Ada ne-qā'ga dem wā'ltga de ya'dzetga na-wa'xlt gesga lax-a'kska⁰. Da' wula sem-xlna-hahē⁰tget a na-s'ia'ndesga tlā'hga⁰.

15 Wai, la dem qlō'dzegasga a'utaga⁰, hī-swā⁰xsgesga stslā'olga⁰ de al na-qlapq!ā⁰p!eldesga a'utaga hak!ā⁰sga stslā'lga⁰. A'iget nī'sagā'tgetga stslā'olga⁰. G'ap-xlna-hehē⁰tget a ne-s'ia'ndesga wī-t!ā⁰hga⁰.

Na'kga lu-wā'lt gesga gwa'sga, su-g'a⁰wun de g'a'bentga⁰.
20 Adat sa-wul'am-ō'i ne gam-dza'kska lgu-a'uta ā lgu-lax-leks-t!ā⁰, lebagait-kse-t!ā⁰t gesga ne-se'relksge wī-t!ā⁰hga⁰. Dat al wul gā⁰sga ne-wā'lptga⁰.

Ada al sger lgu-dza'gum a'uta gesga gwa'sga⁰. Ninlī' la kse-gwa'ntge g'a'mget, dat lli-gū wul sge'resga a'utaga⁰,
25 la sem-gū⁰tga g'a'mkga, a'utaga, ni g'a'mkska g'a'mgem dzī'uset, gan gik dedū⁰lstga⁰. Da wul haldem-bā⁰tga⁰. Adat tgu-yā⁰t gesga lgu-leks-t!ā⁰ga⁰, ada sem-kū⁰tga⁰. Ada nda' dze dzaga-yā⁰get gesga demt qā⁰sga g'il-hau=litga⁰. Ada' wul lli-t!ā⁰t gesga ne-se'relkska leks-t!ā⁰ga⁰.
30 Ada' wul wī-ha'utgetga⁰. Ada lu-tlā⁰xlgesga gā⁰tga⁰.

Ada' wul qla'xt gesga lī⁰mitga⁰. Ada' ninlī' gwai'ga lī⁰mitga⁰:

"Ligi-gulgwa'lge lax-ha'. Gulgwa'lk g'ap-hadahau'yu klabe-k!ge'ryut."

Ada asi' hi-yā⁰kska lī⁰mitga⁰, da gōi't!eksga ts!a'mti gesga

That was the reason why Porcupine went to him. Then Beaver said, "Hold around my neck. Put your nose on the nape of my neck, that the water may not get into your nose." Thus said Beaver to Porcupine. "If you should feel that you are beginning to drown, scratch my back, that I may know; then I will emerge. Now, then, I'll go! Hold on to my neck!"

Then Great-Beaver went about in the great lake, and Porcupine was on his back. Then he went through the water, and he came up again. Twice he did so. Then the fear of Porcupine increased very much. Then Beaver dived for a long time. Before he did so, he struck the water with his tail. Then he stood right down to the bottom of the lake.

Porcupine was almost about to die, when Beaver began to dive; and Porcupine scratched the back of Beaver, but Beaver did not mind it. He stood right down to the bottom of the great lake.

He staid there for a long time, and only then he came up. Then he threw little Porcupine, who was almost dead, on a little island right in the middle of the great lake. Then he went to his house.

Then the little dead Porcupine lay there; (but) when the sun rose, (his rays) struck Porcupine, who was lying there; and when the heat really struck Porcupine, he came to life again. He arose. Then he went about on the little island, and he was very hungry, (but) he had no way to go ashore. Then he sat down in the middle of the island and cried, and his heart was heavy.

Then he opened his song, and this was his song: —

"The sky is burning here and there, burning are my dear children."

When he began to sing, lightning came from the north.

txa-gisi-yā⁰sk. Ada gisi-gulgwa'łktga⁰. Ada ga'ni-wula
 lī⁰mitga⁰. Wai, ła gwa'ntgesga gisi-yā⁰skget g·ā⁰wun;
 ada wul gwa'tgetga⁰. Ada' wul txal-yā⁰sga bā⁰skga⁰. Ada
 ła se'relksa ā⁰tgega⁰, da sem-txal-yā⁰ wī-gatg·a'tgesga
 5 bā⁰skga⁰. Ada' wul uks-lā⁰ltgesga dā'u ā n-dzô'gasga
 a'ksa⁰. Ada x-q'an-ga'udisga lax-ha'ga⁰. A'łga sat; ksa-
 lax-ha'm gā⁰msemt. Ada semga'l gwa'tkga⁰; ada' wul
 lī-dā'u txan!ī'sga wī-lax-t!ā'hga⁰.

Ada' wul dzaga-iā'sga ā'utaga⁰, at dzaga-gā⁰ ne-sem-lax-
 10 yū⁰ptga⁰. Ada' al wul wagait-tgi-da'ułsga wī-sts!ā'l gesga
 n-s'ia'ndesga wul lu-ła'psga a'ks gesga wī-t!ā⁰hga⁰; da alt
 gā'tga ā'utaga ne-wā'łbtga⁰. Sem-hagul-yā⁰tga⁰. Hô'ltga
 ba'nt gesga a'ksa⁰, ada gani-wula benem-xsi⁰tgetga⁰. Da
 wul lu-q!a'gasga gā⁰d a demt dza'gusga sts!ā⁰łga dze k!E'
 15 reldeł sa'ga ā dze da' ła ā'mtga⁰. Sem-na'kga si⁰pget
 gesga n-ts!em-tsla'pt gesga ts!em-lā⁰bga⁰. Da al dzī⁰łksge
 dā'uga⁰.

Da al g'ik lu-tgu-lā⁰sga wī-sts!ā'łga⁰ ā lu-ā'm gā⁰tga⁰,
 dat wul bā⁰ltga ā'utaga demt sa-q'an-da'ułsga gā⁰tga⁰.
 20 Nin!ī' gana kse'ret gesga n-ts!a'ptga⁰. Adat nī⁰sga wul
 lu-tgu-lā⁰sga wī-sts!ā⁰ł gesga n-dzô'gasga a'ksa⁰. Ada'
 wul ha'usga ā'utaga, "N!E'renī, damxł?" — "Ā, hiā'gwa
 ne-se-lu-ā'm gā⁰du da wī-ts!em-t!ā'gwa⁰." — "K!a-wul'am-
 yā⁰n, n dem k!a-dedā'łgan da gwa⁰." Da a'ł ha'usga
 25 sts!ā'łga⁰, "Semgal ma'lanut a dem ya'łtgu da ne-wā'łbut,
 łān dze gā⁰n. Ada n dem nī⁰dzēn dze k!E'reldeł sa."
 Nin!ī' dat wul k^uda'xsetga sts!ā'łga ā'utaga⁰. Ada sem-
 łū⁰ntisga ā'utaga⁰. Ada a'łge g'ik nde-wutwā⁰datga⁰.
 Nin!ī' wul sa-bā'sga adā'wuxga⁰.

Then it burned down river. He continued to sing. The north wind arose now, and it was cold. Then the wind increased. At midnight the wind had come to be very strong. Then ice stretched across to the shore of the water, and the sky was quite clear. There were no clouds. There was only a winter sky. It was very cold, and the whole lake was covered with ice.

Then Porcupine went across, and went across to his country; but Great-Beaver went right down to the bottom, where the water of the great lake was deep, but Porcupine went to his house. He went very slowly. His stomach was full of water, and he always felt like vomiting. He longed to kill Beaver some day when he should be well. He was sick for a long time in his house in a cave. Then the ice melted.

But Great-Beaver was swimming about again, being happy, while Porcupine tried to cure himself. Therefore he went out of his town, and he saw Great-Beaver swimming about at the edge of the water. Then Porcupine said, "Is it you, friend?" — "Yes, I am happy in the great lake here." — "Come ashore for a while! I should like to talk to you." But Beaver said, "I am very much in a hurry to return to my house. I cannot go to you. I shall see you some other day." That was when Beaver left Porcupine. Then Porcupine was very angry, and they did not meet again. That is the end of the story.

5. Ada'ugam a'utaga.

Ninl'ísga la ksí'utga⁰ a la wa'nska txanl'ísga ya'ts!es-
gesga na-ga-ts!em-ts!a'ptga⁰. Da wula di-tlā'⁰sga wī-medi'⁰k
gesga n-di-ts!a'pt a dza wī-gā'msemga⁰. Ada ga'ni-wula
gwa'ntgesga wā'sga⁰, da g'ik lu-la⁰wa'l ne-ts!em-ts!a'psga
5 wī-medi'⁰kga⁰. Ada g'ik lō'gaks gesga n-lí'⁰tga⁰. Ada
semgal lu-hā'⁰xgesga gā'⁰t gesga sga-na'kska wā'⁰stga⁰.
Ninl'í gan kse-tlā'⁰t gesga ne-txa-a'gasga n-ts!a'ptga⁰. At
nī'⁰ ligi-lep-gā'⁰ gesga k^udō'⁰ntga⁰.

Ada asī detlā'⁰t gesga gwa'sga, gakstatnā'⁰ga a'utaga
10 gun-hē'⁰tget gesga awā'⁰tga⁰. Asīt sga-yā'⁰t gesga n-leksā'-
gasge n-ts!a'psge wī-medi'⁰kga⁰, ada' wul ha'usga wī-me-
dī'⁰kga⁰, "Ts!í'⁰na g'ē'⁰t, n-sī'⁰p!ensgī. Me dem k!a-xdī'⁰yut."
Ninl'í gan da' wula ts!í'⁰nska a'ut gesga awā'⁰sga wī-
medi'⁰kga⁰.

15 Adā' wula wī-se-la'ksesga wī-medi'⁰kga⁰; adat sa-gā'⁰sga
lgu-a'utaga⁰. Adat dekda'klesga ga-sesí'⁰tga⁰ dił ga-an'ō'nt-
ga⁰. Adat hał-sge'ret gesga dzō'gasga la'ktga⁰. Adat wul
gwa'lk!ensga haklā'⁰sga lgu-a'utga. Nī ada' wul ha'usga
wī-medi'⁰k asga lgu-a'ut gesga la gwa'lksga n-lí'⁰m ha-
20 klā'⁰tga⁰. "(Siksū'an nī'⁰ lgu-sí'⁰ta gu)¹ duu," da-ya'ga
wī-medi'⁰kga⁰. "Dem wā'lud," da-ya'ga a'utaga⁰. "Sem'ā'-
grid, lū'en deda'klut, ada dem wul wā'lu da ne-hā'unt."

Y!agai-a'lget neSegā'tga wī-medi'⁰kga ha'usga⁰ lgu-a'uta
gas nī'⁰tga⁰, a wul semgal wī-gatg'a'tga⁰. Nī'⁰tga k!a-
25 gatg'a'det gesga txanl'í'⁰sga ya'ts!eskgā⁰. Ninl'í gan-a'lget
n!exn!ū' klabe-ha'usga lgu-a'ut ges nī'⁰tga⁰. Semgal wi-

¹ Or Siksū'ana lgu-sitdukuk. The sentence is unintelligible.

5. Story of the Porcupine.

It was when it was fall, and all the animals were in their towns. Then Great-Grizzly-Bear was also in his town because it was mid-winter. Then rain came down and dropped into the den [town] of Great-Grizzly-Bear, whose fur was wet; and he was much annoyed on account of the long rain. Therefore he sat outside of the door of his den and looked about for something.

While he was sitting there, behold! Porcupine went towards him. As he passed the door of Great-Grizzly-Bear's den, Grizzly-Bear said, "Come in, friend! Come in, friend! You shall eat with me." Therefore Porcupine entered the den of Grizzly-Bear.

Then Great-Grizzly-Bear made a great fire. He took little Porcupine, tied his feet and hands, and put him by the side of the fire. Then Porcupine's back was burned by the fire. Great-Grizzly-Bear said, "? ? ? du-u, du-u!" Thus said Great-Grizzly-Bear. "I shall do so," said Porcupine. "O chief! untie my bands, then I will do what you say."

But Great-Grizzly-Bear did not mind what little Porcupine said to him, because he is very strong. He is the strongest among all the animals, therefore he did not listen to what little Porcupine said to him. He was very

ā'dzeksga⁰, adat g'ik lagauk-kłā'xset gesga ts!em-n-la'ktga⁰.
 "(Siksū'ana lgu-sitdukuk)¹ duu duu," da-ya'ga wī-medī⁰k
 a'sgat nsga'tgesga lgu-ā'utaga⁰. Ada g'ik ha'ts!eksem
 gwa'lksa n-lī⁰m hak!ā⁰sga a'utaga⁰. Ninlī' gāna wāl ne-
 5 ga-hak!ā⁰ txanlī⁰sga a'utaga⁰ g'a'wun.

Wāi, la ala'sgusge lgu-gwā⁰m ya'ts!eskga⁰ ada la dem
 dzakt, a wul da da'lbeksa na-anā'sem hak!ā⁰tga⁰, ada
 wul ha'ut gesga wī-medī⁰kga⁰, "G'am-gā'dena klā'i, sem'ā'=
 g'id, la dem wā'lu da n-ha'un," dat g'ap-g'ik lagauk-kłā'x=
 10 setga wī-medī⁰k gesga ts!em-n-la'ktga⁰, asga ha'ut gesga
 sī⁰-di-ha'utga⁰, "(Siksū'ana lgu-sitdukuk)¹ duu duu."

Wi-hēldet wilā'gutga wī-medī⁰kga⁰. Ada la dem dza'ks-
 ga lgu-gwā⁰m a'utaga dat wul sa-kse-ô'it gesga txa-a'xsga
 n-ts!a'ptga⁰. Ninlī' klabe-wul-na'ksa sge'retga⁰, adat lat
 15 q!ā'gasga n-ts!a'ltga⁰. Adat wul bā⁰lde dem yā⁰tga⁰,
 semgal wā'mxgetga txa-nlī'sga txamā⁰tga⁰. Da wul klabe-
 ha'utga⁰, "N gan-wī-sa-dzā'gan wī-gatg'a'dem medī⁰k.
 Gilā' dze ha'un a dze da la lu-txal-dā'un a awā⁰n." Da
 klabe-wula-hagul-yā⁰tga⁰. Ada' wult kse-lā⁰sga am-ha'um
 20 lī⁰mitga⁰. Ada wi-hā'utgetga⁰,

"Wul g'ildep-yā'iga dū'besga lksā⁰x (di-wudit gan-bât kuł-wā'l kuł-n'yān)
 kuł-biā'lsta ał magā'nł K-siā'na, ał magā'nł K-lū'sem."

Ni la txa'lpxsgat liā⁰ntga⁰ a wi-ha'utgetga⁰, la saba'
 txa'lpxasga ha'utga, da gwā'ntga wī-g'isi-ā⁰skga⁰. Ada
 25 txanlī' biā'lsta kse-ga'udit a lepla'p!elt ā se-nlā⁰dīkse dem
 gatg'a'tge g'isi-ā⁰skga⁰. Dā' wula gwā'ntga bā⁰sk. Ada'
 semgal gwa'tkga⁰. Ada' txanlī' gā'ge dudā'utga⁰.

Wai, ninlī⁰sge wī-medī⁰kga⁰ gu lu-txal-dā'ut gesga n-
 ts!a'ptga⁰. Ada' dza'ktga⁰ a wult nesga'tgesga lgu-ala'sk=

¹ Unintelligible.

proud, therefore he kicked him again into the fireplace. "?? ? du-u, du-u!" said Great-Grizzly-Bear, making fun of little Porcupine. Then the hair on the back of Porcupine was burned again. Therefore the backs of all porcupines are this way now.

When the poor weak little animal was about to die because the skin of his back was shrivelled up, he said again to Great-Grizzly-Bear, "Have pity on me, chief! I will do what you say." But then Great-Grizzly-Bear kicked him again into the fireplace, and said, what he had said before, "?? ? du-u, du-u!"

Great-Grizzly-Bear did so many times. When the poor little Porcupine was about to die, he threw him out of his den, and the poor one lay there for a long time. Then he opened his eyes. He tried to walk, but his whole body gave him much pain. Then the poor one said, "I have reason to be ashamed of you, great strong Grizzly-Bear. Don't say anything when the ice comes to you." Then the poor one went along slowly. He went out, singing a crying-song, and he cried, —

"As I walk at the foot of a beautiful green mountain,
All the stars of heaven are glittering as the north wind clears the sky."²

When he had repeated his cry four times, and when he had finished saying it the fourth time, the wind began to blow down river. Then all the stars came out and twinkled, and indicated that there would be a strong wind down river. Then the wind came, and was very cold, and everything was ice.

It was Great-Grizzly-Bear who was caught by the ice in his den. Then he was dead, because he had made

² The translation of the song is not clear. So far as the words are intelligible, they may be translated as follows: "Around the foot of the door goes ? ? ? Fog is around, stars are around the head waters of the Skeena River and the head waters of Nass River." The translation given above is the interpretation of the song given by Mr. Tate.

det dił gwa-k!ā-ts!ū⁰sgēdes alt nī⁰tga⁰. Ha-li-ḡā⁰tsga
 wī-mēdī⁰kga⁰ ā asi hi-ā⁰gut nesga'tgesga ɬgu-ala'sgum
 gwā⁰m a'utaga⁰, ā a'ɬget nā⁰ɬ demt' in-xbe-ḡā⁰sga ɬgu-a'uta
 a ts!em-an'ō'ntga⁰. Y!agai-wī-g'isi-ā⁰sget' in-dī⁰ntgesga ɬgu-
 5 ala'sgum ya'ts!eska⁰. Ada' nin!i't' in-lebā⁰lsetga⁰.

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literal translation
 is awkward
 and contains
 unnecessary
 narrative
 sentences

fun of the poor weak one, who was smaller than he. It was the wish of Great-Grizzly-Bear when he began to make fun of the poor weak little Porcupine, and there was nobody who took away poor Porcupine from his hands. Nevertheless the strong wind down river avenged the poor weak animal. He was the one who hated him.

Appendix 3
Cree Alphabet

6. Ada'ogam wul-wi-g·i'⁰tga a'kset.

Wai, klē'reltga wī-qal-tsla'pga a na-ha'uyu a g'ala-k-siā'n-ga⁰. Ninlī'⁰ste T!em-lax-ā'mda. Ada sem·kla-wi-hē'ldē ni-g'a'tgetga⁰ diŋ sem-g·ig'a'det, ada leklē'⁰ksem hanā'ngat, su-ma'xsem y!ū'⁰tat, su-ma'xsem hanā'ngat, klabe-tge'reŋga
5 g'ap-k!a-wi-hē'ldet. Ada sem wa-ḡaḡâ'tsge g'a'dga⁰ a wul wi-hē'ltga ḡan-wā'ltga⁰. A'ŋget nesgâ'⁰tgedē lekslē'⁰ksedē wulalâ' klabe-tge'reŋget diŋ su-ma'xsedet.

G·îdze txanlī'sga sa'ga ḡa-ŋguse'redet. Ada lu-am'ā'm qagâ'⁰t a wul a'ŋge g·ît-wā'lkse dzet' in-lebel-da'ltgetga⁰.
10 Ninlī' ḡan-wā'lt gesga lep-gâ'⁰ge hasa'xtga⁰. Ḡa'xbe wī-lā'⁰ksem lū'⁰lg·itga⁰ klâ'ltga⁰ sem'â'g·itga⁰, adat g·ik ya'dze hē'ldede ŋlū'⁰ng·îd. Ada' wi-hē'ldē semḡal hat!a'xgem ḡâ' diŋ semḡal metmā'tgem ḡâ'ge wā'ltga⁰.

Wai, ninlī'⁰sge klē'reltge ḡan-lā'⁰kga⁰ da wī-sagait-haldem-
15 q!ô'la wī-su-ma'xsem y!ū'⁰taga dem ses-dzô'xset ā n-dzô'ḡa n-ne-stâ'sga q!ala-a'ksem K-siā'nga⁰. Wi-hē'ldge su-ma'xsem y!ū'⁰taga⁰. Ada hī-wa-hiyā'⁰gwa laxlā'⁰x gesge ne-txâ'x-getge da' wula bax-q!ô'ŋga⁰ asga ŋgu-tslēm-hū'⁰dzax gesge g·i-g·ā'niga⁰ a dem laa'ksetga⁰. Wai, sem-hī-bax-ax'a'xŋ-
20 getga⁰, ḡakstanā', nī⁰ wul llē'⁰deksa lā'ret a'sga q!ala-a'ksga⁰. Ada' wula se-t!ā'⁰mat a ūm lāretga⁰.

Nda lat ma'ga k!ā'gatga lā'rga, na-ga-tsla'u sem-txaks-hatlat!a'gem su-ma'xsem y!ū'⁰tat' in-dô'xsga lā'rga⁰. Adat q!ā'gasge ne-ḡa-tslēm-ā'xtga⁰ at lū-leseksū'⁰da na-ga-tslēm-
25 ā'xt, dat g·ik ha'tslēksem uks-ô'yîd ā lax-a'ksit. Ada k!uŋ-benbe'ntgedet. Ada g·ik wī-sagait-ḡa-wi-am-ha'utga⁰. Adat halā'g·ixde txanlī' wī-su-ma'xsedet' in-wulā'gwadet.

6. Story of the Deluge.

There was a town, I might say, on the upper course of Skeena River. This was Prairie Town, and there were very many people, — many chiefs, old women, young men, young women, and really many children. They were very foolish, because there were a great many, and the old people did not take care what the children and the youths were doing (?).

They were almost always happy, and their hearts were glad because they had no enemies to attack them. Therefore they did whatever they pleased. Sometimes a chief made a great feast, and he would kill many slaves; and they did many bad, wicked things.

Then one morning the young men arose to play camping on the other side of Skeena River. There were many youths. After they had finished eating, they went up a little brook up river in order to drink. When they got up there, behold! many trout were jumping in the river. Then they began to fish for trout.

When they had caught a trout, some very bad youths took the trout and opened its mouth and poured urine into the fish's mouth. Then they threw it back into the water. Then it swam about, belly up. Then they all shouted together, and laughed at what the youths had been doing.

Wi-hē'ldē lā'ra klū'llā'kset ā lax-a'kset. Gā'yīm wul wā'ldi a gwa⁰, txanlī' sa-ā'm lax-ha'. Ada lat huwilā'gudet a na-am-gā'k'!nsget wi-lē⁰kse wā'ltga⁰. Na'kge wā'lt gesga wul-wā'ltga⁰, sem-lu-da'betge sa'ga⁰.

- 5 Da sa-nī⁰dzede tlū⁰tskem yē⁰n gesge lax-ha'ga⁰. Adat ylagai-dzaga-gā⁰dede su-ma'xsetga⁰. A'iget gā⁰tge wul gwā'ntge wi-lē⁰ksem bā⁰sget di' tlū⁰tsgem sat. Ada wu'la gwā'ntge wā⁰set sem-ts!e'et ā lax-yū⁰bet. Wai, la bax-yā⁰sge ts!em-hū⁰ts!exge ne-wul-pl!el-qam-mī⁰lk desde n-
10 lā⁰rde lgu-a'kset. A'iget wutwā⁰de su-ma'xsde ne-wā'lp̄t ā na-dā⁰sdet txanlī'da ks-qā'gum lu-g'axt gesge ts!em-a'ksga⁰.

- Da gwā'ntge wī-tgatg'a'dem bā⁰sket di' wā⁰sga⁰. Ada' wult lôgôm-dô'xde g'a'de na-ga-ga-dē'lp̄gem leplā⁰pga⁰.
15 Adat lôgôm-t!ā'tet gesga n-ts!em-ga-xsâ⁰tga⁰; wutla-ga-xsâ⁰ga hoi'g'at gesga nda-huwā'ltga⁰. Txanlī'sga ne-wi-g'a'desga qal-ts!a'bem T!em-lax-ā'mga guldem-qa'oditga⁰ a wul g'ī⁰tge a'kset. Wanā'ya txa-dô'gat a ts!elts!elū'mdat. Ada liā'n, haya'tsk, ada g'ap-txanlī' ne-ga-ligi-wā'ltget, ada
20 ne-ga-dza'pget, ada txanlī' ligi-lep-gā⁰t. Lat wulā'ida g'a'de gwa'i lu-q!a'ga ne-kl̄gere'get a a'kse, gan-wā'ltga⁰.

- Wai, la txal-gesga'dze ne-huwā'lb̄t. K'!idī⁰l sa'sga na'ksge yā⁰ wā⁰sga⁰. Da' wul bax-yā⁰ a'kset. Ada man-yā⁰deda txanlī' sat. Da' wula sā⁰ntga g'ad ge'sga n-ts!em-
25 ga-xsâ⁰tga⁰. Ada't dzebdza'ba wālb liā'nt a ts!em-ga-xsâ⁰=ga⁰. Wai, lat g'ī⁰sge'de a'kse n-lā⁰s gô'qset asde nda' la g'ī⁰tgesde a'ksda⁰. Ninlī' gant wulā'ide g'a'de dem g'ap-wi-lē⁰ksem g'ī⁰tge a'kset g'a'wun.

- Wai, la sta-man-t!em-yā⁰ a'kset, txanlī' g'a'da lôgôm-
30 ga'odi deda ne-wutla-ga-xsâ⁰tga⁰. Ada al wul lī-g'a'ks=gesge na-qal-ts!a'ptga⁰. Sem-leklē⁰ksem g'ad di' g'ik ga-gwā⁰da lu-daxda'kl̄xentga⁰. Txanlī' lek̄lektī⁰na la lī-

Many trout were floating on the water. It was spring when they were doing this, and every day was fine. And while they were doing this, they had a good time. They had been doing this a long time, then the day was at an end.

Suddenly they saw a black fog on the sky; however, the youths did not mind it. They did not mind it when a strong wind and black clouds arrived. Then heavy rain came down to the ground, and the brook where they had been playing with the trout began to rise. The young men did not reach their houses on the other side, but they were all first drowned in the water.

Then a strong wind and rain came. Then the people took up their anchor-stones and put them into the canoes. They used large canoes in those times. All the people of Prairie Town were ready for the Deluge. They took provisions with them, elk-skins, coppers, and every kind of property, and their crests and everything. The people knew that their children had been drowned in the water, therefore they did so.

Now their houses were submerged. The rain lasted for twenty days, and the water was rising. They went farther up every day. The water was rising, and went farther up every day. Then all the people went aboard their canoes. They made houses of elk-skin in their canoes. Now the water passed over the place where it had been at the former flood. Therefore the people knew that this was going to be a real Deluge.

When the water continued to rise, all the people were in their canoes, and their town was submerged. The very old and the poor people were drowned. All the valleys were flooded, but the canoes floated on the water. The

g'ikg'a'ksgetet. Da al llâ⁰kse ga-xsâ⁰t ā lax-a'kset. Lu-
 huwā'lb liā'ntgeda ts!em-ga-xsâ⁰tga⁰, ninlī' gan-wati-ga-x-
 wā⁰sget. Da txanlī' didī'ya lli-g'ikg'a'ksget a a'kset.
 Ada halhō'ltge ne-ga-xsâ⁰t gesga xā⁰xga a wul ts!ē'r wul
 5 lwa⁰lekse a'kset, a sga-na'ge yā⁰ wā⁰set diŋ gat-ga'dem
 bā⁰sgetga⁰.

Wai, lat dīkdeŋ'elkda a'ksa seksganī⁰sga⁰, na-ga-ts!a'u
 ga-xsâ⁰ se-al'a'wulksgetet uks-a'pda-q!amē⁰tgega⁰, a gwaī'
 gana-wā'ltga⁰, q!ayīm-gasgō'dzexe ne-ga-dā' ga-dē⁰lpgetga.
 10 Ada na-ga-ts!a'uda deldē'lpge na-ga-da' ga-dē⁰lpgetga⁰.
 Ada txa-da-al'a'wulksgetga na-ga-ga-dē⁰lpgem lā⁰ptga⁰.
 Da al wi-hē'ldē am-man-wā⁰lxset ā ne-ts!uwā'n sganē⁰stga⁰.
 Ada g'ap-y!agai-sa-dē'retga⁰, a wul g'ap-qal-ts!ē'r wī-wā⁰st-
 ga⁰ diŋ wī-bā⁰skega⁰.

15 Ada la qa'odi txanlī'sta wī-ga-xsâ⁰da a wī-bā⁰sget' in-
 wulā⁰gut diŋ wī-lwa⁰lekseŋge a'ksga⁰. Da wul g'idi-t!ā⁰sga
 a'ksga⁰. Ada' wul sa-am-gā'ig'itga⁰. Wai, ninlī' gan-
 plū⁰tgesge G'a'dem-lax-ā'mt a txanlī' lax-yū⁰bēda wagait-
 uks-G'ideganē⁰dzet, ada wagait-na'k-txa-Wutsdā⁰t.

20 G'ap-sagait-k!ē'rel n-di-adā'wuxt. Ninlī' gan wāl txanlī'
 wul leks-g'ig'a'da qal-ts!epts!a'bēda k^udū⁰nemi⁰ am-txālp
 ptā⁰xēda a txanlī' ne-lep-wā'yu. Ninlī' dī-huwā⁰ uks-
 G'ideganē⁰dzet, ada g'ik ninlī' dēda Wutsdā⁰t, Git!amā⁰t,
 G'idesdzā⁰t, G'itqlā⁰da, G'itqxā'lat diŋ txanlī' kstemā'sēde
 25 qal-ts!epts!a'bem Ts!em-sia'nd.

Wai, t!epxadō⁰l g'a'da le-mā'tget ā ne-ts!uwā'n wī-
 sganē⁰sēda txal-g'il-hau'li qal-ts!a'p T!em-lax-ā'mt. Klā⁰
 su-pla'sem hana'g'at, ada ne-ste-k!ā⁰lda su-pla'sem y!ū⁰taga⁰.
 Ada' la tgi-yā⁰ a'kset. Ada' wul y!aga-wā'lxstga⁰. Adat
 30 nī a'tge wī-lā⁰ksta ganga'nda⁰. Sa-ga'odida a wul wī-
 melme'l a'kse gan-wā'ltga⁰. A'mksa psat t!a'ldēda txanlī'
 lax-yū⁰bē.

Txanlī' wut!a-neknū⁰ngem sganī⁰sēda a'tge dī-l!i-g'ik=
 g'a'ksgetga⁰. Ninlī' wul men-q!ō'lsga ya'ts!esga ne-ga-

houses of elk-skin were in the canoes, therefore they did not get wet with the rain. Then all the hills were covered by the water; and the canoes were full of foam, because the waters were boiling; while the rain lasted a long time, and the wind was strong.

When the water reached the middle of the mountain, several canoes drifted away one by one, because their anchor-lines broke, and some of their anchor-lines were too short, and they drifted away with their anchor-stones. Then many just went up to the top of the mountain. However, they really died because there was much rain and strong wind.

Then, when all the large canoes were swept away by the wind and the boiling waters, the water stopped and staid there. Then the people of Prairie Town were scattered over the whole earth as far as Alaska and Bella Bella.

They really have together only one tradition. Therefore all the different tribes around us have only four clans and my own name. That is also the name northward as far as Alaska and among the Bella Bella, G'it!amā'⁰t, G'ides=dzâ'⁰t, G'itq!ā'⁰da, G'itqxā'!a, and all the nine towns of the Tsimshian.

Two people were saved on top of the great mountain inland from Prairie Town, — one young woman and also one young man. Then the water went down and they walked down. Then they saw that not one tree was left. They were destroyed by the great currents of water. Only clay remained in the whole country.

All the high mountains were not covered by the water. The animals had run up to the tops of the high mountains,

ts!uwā'n wut!a-neknū⁰ngem sganī⁰stga⁰. G'ap-txanlī' wul-
leks-gig'a'de ya'ts!eskege le-mā⁰tgetga⁰. Ga'mksa hauhau't
dił simsi'mt de'retga⁰.

(Ninlī' ya'ts!esga kla-hat!a'xget a al hauhau't, hōi'g'igade
5 ne-txamā' ya'ts!esget da al ts!alems g'a'tgetga⁰. Ła lū⁰ndet
adat uks-sa'k!a n-ts!a'ltga⁰; ninlī't' in-wulā'gwa txanlī'
ya'ts!esget, ada dił g'a'det. Ninlī' di-txal-dza'get a nda-
g'itgesde a'ksda⁰, — hauhau't dił ya'ts!esga gwa⁰a, —
a'mksa tlepxā⁰tga⁰ a wul se-ts!a'pseda⁰ a ts!em-lā⁰bet.)

10 Wai, nī asī g'ī⁰tga a'kset a ła g'idi-t!ā⁰t a lax-yū⁰bet,
adat gā⁰de wī-bā⁰sgege wut!a-sganī⁰stga⁰, ada adigul-
wa'nt gesga ts!em-ga-xsā⁰t ā n-ts!em-huwā'lp liā'ntga⁰ gu
lu-ma'xsget gesga ts!em-ga-xsā'ga⁰. Adat n!exn!ō' wī-
xstāmx ā ga-lax-ō'tga⁰; wī-xs-hasā'ega, wī-ya'ts!at ā wī-
15 delda'lt gesga lax-ha'ga⁰. Ninlī' gan-sem-wī-lebā'asesga
g'a'tga⁰. Ada sū⁰lga txanlī' gā⁰ ā ła g'itge a'kset.

Ada g'ik bā⁰ketga⁰ at a'u ne-ga-k!ge'retga⁰ guge lu-
q!a'gansga wul g'itgesge a'ksga⁰. Ada n ła sa-al'a'wulks=
getgesga wagait-dō⁰ga⁰, ada lli-g'ik-g'a'ksge txanlī' gā⁰ a
20 lax-yū⁰bet, ada txanlī' ne-ga-tsluwā'n wut!a-leklē'ksem
sganī⁰sda a'!ge di-lli-g'ik-g'a'ksget. Ada al txanlī' kse-
neknā⁰!get diłdeldū⁰lsedet gu wī-lli-wā'ldē de lax-yū⁰bet
de'retga⁰.

Ada k'lidē⁰l sa sga-na'ga li-g'a'ksgesge lax-yū⁰pga⁰.
25 Ada ła am-gā'g'idga⁰, ada wul di-ts!ā' a'kset sta-y!ā'ga-
yā⁰tga⁰ a lax-yū⁰bet. Łā' wula tgi-t!em-yā⁰ a'kset ada
txanlī' wul leks-gig'a'da ganga'nt yā⁰pxa wī-n-tgu-lē'lbeksk¹
ā lax-se'relda. Ada dił wī-qam-de'rem g'a'tga⁰ dił qam-
de'rem ya'ts!esk, ada ne-qam-de'rem ts!ū⁰ts, ada g'ap-txanlī'
30 qam-de'rem lā⁰ltga⁰, ada dił g'ik ligi-lep-gā⁰ sagait-yā⁰pxa
wi-ts!a'leksga⁰ asga lax-se'reldaga⁰.

A'!ge sem-lu-g'axł g'a'de n-da-wā'ldiya gwa⁰. Da am-
wī-wula p!ū⁰tya na-gwa⁰. Ada ła lebagait-p!ū⁰t a txanlī'

¹ Duncan prefers wī-ts!a'leks.

and all kinds of animals were saved. Only the hauhau' and the simsi'm were dead.

(This animal is worse than the hauhau'. Its body is like that of an animal, but its face that of a man. When it is angry, it stretches out its face. It is the one that vanquishes all the animals and people. These two died in the Deluge, — the hauhau' and this animal, — only two, because they make their house in caves.)

While the water remained on the earth, a strong wind struck the great mountains, and the people staid in their canoes with elk-skin houses in them, which were in the canoes. Then they heard a great noise above. It was like the sound of a bell which was ringing in the air. Therefore the people were much afraid. They were frightened of everything during the Deluge.

And they wailed for their children who had died in the Flood. And when their canoes were driven away to the edge (of the sea), and the waters covered everything on the earth, all the tops of the greatest mountains were not submerged; and then everything that was breathing and living on the ground died.

For twenty days the earth was submerged. Then it stopped, and the water began to sink again and went down from the ground. The water went down continually, and all kinds of trees were swallowed by the whirlpool of the sea; and also the corpses of the people and the dead animals and the dead birds, and all the dead snakes, — everything was swallowed by the whirlpool of the sea.

Some people did not perish at this time, yet they were scattered around along here. That was when their tongues

hał-gwa⁰. Ninlĩ' da wula łgwa'iksga ne-ḡa-deldū⁰lat. Ne-
 ḡa'ga dem ḡi'⁰tge a'kset, nda sagait-k!e'rel a'lg'igat.
 Ada' la qa'odi ḡi'⁰tge a'kset, a la plū⁰tget a ligi-lep-nda't,
 da wul sityā⁰kse ne-ḡa-deldū⁰latga⁰. Ninlĩ' ḡan-ha'u ne-
 5 ḡa'da hał-gwa⁰, dat al ḡ'am-wulwulā'i ne-ḡa-wulwulā'isget,
 ts!u lep-wula al'a'lg'ixtga⁰, dat ḡ'ap-wulwulā'i ne-ḡa-dzep-
 dza'pget Lax-x-sḡi'⁰get, Ḡispawutwa'da ligi Lax-ḡibū⁰,
 Ḡanha'dat; ts!u wagait-n'a Ḡideḡanē⁰tsga⁰, da wagait-na-
 txa-haiwā⁰set, sḡa-na'gade Wiklĩ'na; ada wagait-txa-ḡe'
 10 relkat txas-Lax-hai'dat, a wul ḡ'ap-amiā⁰t ḡesga k!e'relda
 qal-ts!a'bet ā ḡa'ga dem ḡi'⁰tge a'ksga⁰. Ada plū⁰tget
 ḡesga la ḡa'odi ḡi'⁰tgesga a'ksga⁰. Ḡana ts!u wa-n!ex-
 n!ô'ide ne-a'lg'ixt, ada ḡ'ap-ne-dza'pget ne-wulwulā'idet
 asge wulwulā'isgetga⁰.

15 Walā'inī na-ma'ldu t!epxadū⁰l ḡ'ada na-le-mâ'tget a
 ne-ts!uwā'n wī-nagem sḡanī⁰sdega⁰? Ninlĩ' n-di-negwā⁰de
 txanlĩ' leks-ḡig'a'dem wul-dzexdzô'gat ā q!ala-ḡit-k-siā'nt;
 da ḡ'ap-sagait-k!e'rel dza'pget, ts!u nī⁰ da dī-wagait-leks-
 ḡig'a'da al'a'lg'ixdet ada' dił wul-dzaxdzô'xdet ada ḡ'ik
 20 K-lū'sems.

Wai, ninlĩ' ḡan-wī-lē⁰ksem adā'oga ḡwai ā spagait-ḡa'di
 a ḡwa⁰; ada spagait-sela-wul-dzaxdzô'ḡami hał-gwa⁰. Da
 ligi-lep-nda' wutwa'i ḡa-xsâ⁰t a lax-yū⁰bet, ada ninlĩ' wul
 lâ⁰det ā a'łget wulā'i lax-yū⁰bet, da wagait-a'łget wula'it
 25 ne-wula-se-a'miātga⁰. Ninlĩ' da' wula su-se-n-dzô'xt asga
 ne-wa-wulā'itga lax-yū⁰pga⁰. Txanlĩ' na-ḡa-xsâ⁰ wa-xā'iget
 nda ḡi'tgesda a'ksda⁰ ninlĩ' da' wula k!uł-lâ⁰d ḡesga wul
 lep-wula am-ax'a'xłged ā wud'en-ḡwa⁰.

Hī-ts!u-ne-ḡi'⁰tga a'kset da a'łge ba'tsget ligi-ḡan, a'mksa
 30 psat txanlĩ' wī-su-lax-yū⁰bet. Ada ts!em-wā'lb liā'nt. Ninlĩ'
 huwā'łpt ā su-wul-dzô'xd ā dzô'ga-wī-lax-mâ⁰nt guga na-
 wa-lā⁰ wulā'itga⁰. Ada dił su-ya'ts!esget txanlĩ' su-ḡâ⁰ as
 dep-nī⁰tga⁰. Dat ḡ'ap-a'mksa n-dza'pgeda semḡ'id dek-
 yā⁰gut ḡana łat hōi'yat ā n lā wul-dzô'xt.

were mixed. Before the Flood they had one language; after the Flood, when they were scattered everywhere, their languages were different. Therefore the people along here know that they are relatives, although their languages are different; and they know their crests, Eagle, Bear, Wolf, or Raven, — even if they are Tlingit, or from the south as far as Rivers Inlet, and out West as far as the Haida, — because they are really come from one town before the Deluge, and they were scattered after the Deluge. Although they do not understand their languages, yet they know by their crests that they are relatives.

You know I told you that two persons were saved on top of a high mountain. These were the parents of the tribes on the Upper Skeena River. Thus they also have the same crests, although their language is different, and also the tribes of Nass River.

Therefore this is a great tradition among the people here, and also among our fellow-tribes along here. Wherever the canoes came ashore, there they camped on unknown ground. They did not know where they came from. Then they made a camp in the unknown country. All those canoes that did not perish in the Deluge camped about along here, wherever they landed.

Soon after the Flood there were no trees. The whole new land had only clay, and they had houses of elk-skin. These were the houses in which they camped on the shore of the great sea which they had not known before. And all the animals and everything was new to them; but they always kept their crests which they had used in their old camps.

Da txan!í' gwai' g'a'di ā lep-nda wul klul-lâ'⁰tga⁰, aks-
yā'⁰t, ada me!a-k!E'rel n-dza'pget. Wī-hakhē'!de ne-g'ig'a'=
det !a tk!ā'⁰! ne-al'a'lg'îxt; su-dū'⁰!a hōi'det g'a'wun, gana-
wa-!a-wulā'it. Txan!í' n-dzaxdzô'gat' in-kse-nekní' dem
5 ga-miā'ntget a wul !a su-qal-tsepts!a'pt, da a'mksa ne-ga-
dzap-dza'pgeda gugulx-yā'⁰n wul sesuwa'ntga g'a'det.

Then all these people, wherever they camped, increased, and all had one crest. There were a great many people when they forgot their languages, and they use new tongues now, which they did not know before. All the camps chose each one chief, because they had new towns, but they kept their crests right along through all generations.

VOCABULARY.

The following vocabulary contains the principal stem-words that occur in the preceding texts. To these have been added a number of words collected by myself in 1888, and published in the Proceedings of the American Philosophical Society (vol. xxix [1892], pp. 193 et seq.), and others extracted from Bishop Ridley's translations of the Gospels by A. C. Graf von der Schulenburg, in his book "Die Sprache der Tsimshian-Indianer in Nordwest-America" (Brunswick, 1894). No attempt has been made to give an exhaustive list of the available material. The object has been rather to facilitate the use of the series of texts presented in this volume. Grammatical notes on the language will be found in my "Handbook of American Indian Languages" (Bulletin 40 of the Bureau of American Ethnology).

The phonetic analysis of Tsimshian is not quite adequate, because all the material at my disposal was read to me once only by a single man. There remains particularly a doubt as to the differentiation of the vowels with following parasitic articulation (like a^0), and those with following glottal stop (like a^s). I believe that both forms occur, but have not been able to distinguish them with certainty. I believe that also a considerable number of the initial fortes continuants (like k' , y' , w' , m' , n') escaped my notice. Most difficult of all is the distinction between e and a . As stated in the introduction, all sounds a lean towards e , sometimes to such an extent that I wrote some-

times *e*, sometimes *a*. I believe that all initial stops followed by vowels are either sonants or fortes; but here, also, new evidence is required.

The order in which the sounds are given is the following:

a	b	m	d	s	n	g	g'	g	l
e, i	p	m!	t	dz	n!	k	k'	q	ɬ
y, y!	p!		t!	ts		k!	k'!	q!	
o, u				ts!				x	
w, w!								r	

Words followed by B were collected by me in 1888; those followed by S are taken from Von der Schulenburg's Dictionary. References like 212.5 refer to page and line of the present volume; those preceded by ZE refer to my paper "Eine Sonnensage der Tsimschian" (*Zeitschrift für Ethnologie*, 1908, Heft 5, pp. 776-797). References to G refer to the Grammar in the "Handbook of American Indian Languages" (Bulletin 40, Bureau of American Ethnology [1911]).

Attention may be called to the uncertainty of the termination of some stems and words. In quite a number of cases it is impossible to tell whether terminal *d*, *t*, *g*, *k*, *tk*, *sk*, belong to the stem or not.

a, ā, preposition (see G 360, 410) 72.15, 17
 a-, easily (par.)
 ā, oh! 228.30
 A'aiyā'wuxk, a name 212.6
 aya-, successfully (par.)
 aya'-wul, skill (= successful in doing
 ZE 789 ¹⁶⁹)
 ayā'ltk, (= aya-yaltk?) to return with
 success 140.13
 aya-wā'l, a long time
 ayawa', pl. ayaluwa to shout 176.10
 ayā'wux, law, custom 218.11
 ayā'ug'ask, commander
 ā'yîn, no 78.1; 86.20; 130.4
 ayîlwā'od, to howl 156.18
 āyuwan, to stay away for a long time
 (2nd person sing. of aya-wāl?) 78.13
 awā', proximity 70.17, 23, 25
 āu, to cry, to wail, 72.4; 198.26
 a'uta, porcupine 74.20; 204.25
 a'us, sand 134.8
 mes-a'us, ochre (= red sand)
 awus-, ready to move (part.) 124.25
 awul-, away (par.)
 awul-ma'ga, to help 176.3
 sea'wulksk, to drift away (not without
 se)
 ap, bee
 ā⁰b, father, said by woman 88.5
 (a-bū'), a few (a+⁰bū) 116.30
 āp!ex, to remember 70.14
 a²ā'bex, pl. 154.20
 apda-, singly, each (par.) 246.8
 ām, pl. am'ā'm; with connective, ama,
 good, well 72.16; 74.7
 ama-p!a's, handsome (= well grown
 76.23
 ama-wā'l, pl. ama-ga-wā'l well-to-do
 80.16; 192.8

lu-ā'msgē-gât, happy (= in good heart)
 74.7
 ama-nī'⁰ts, to take care (= to look
 well) 88.15
 txal-ā'm, worthy
 am-, only (par.) 88.14 (see g'am-)
 a'mksa, quite 86.5; 228.17
 amgait, already, just there ZE 782.2
 am-k!âl, alone = only one S
 am-, serving for (par.)
 am-mē'⁰lk, mask (= serving for dance
 ZE 784 ⁸⁵)
 am-halai't, dancing head-dress used in
 ceremonial dance
 am-hau', voice S
 ām (?)
 wî-lax-ā'm, great plain on top 84.29
 T!em-lax-ā'm (for t!ām-lax-ā'm) being
 on prairie (name of a village) 242.2
 a⁰māu to bear S
 amā'lk, scab (am-mālk[?])
 amī, if 78.19
 amiā'(t), to come from, pl. 76.30; 176.27;
 250.10
 amō's, comer 166.15
 amu'ks, to listen 210.31
 Amdiguñē'⁰x (?), a name ZE 783.5
 amgī'⁰k, a species of duck B
 (amgait, already, just there, see under
 am-)
 am-gâ'⁰g'însk passtime 226.17
 ād, to fish with net
 huk-ā'od fisherman
 ā'dek, to turn back 186.31
 ada, then (probably a da) 70.2, 15
 adā'wux, story 234.29; 70 title.
 adaga'n, fungus on tree (ada+gan)
 adigul- quietly
 adigul-wa'n, to ist still pl. 248.11

ā⁰tk night 214.9; ZE 781.1
 asī', when 176.1; 228.26; 232.34
 a'sōt, sea-egg B
 Asuwa'lg'ad, a monster, crest of the
 Ḡanha'da
 asdi-, from the middle to the side of
 the house (par.) 176.23; by mistake
 88.24; 162.9
 asdi-wā'l, to be in danger S
 ā⁰sk, to promise 78.9 (stem probably
 ā-, or ē-; see ē'an)
 asgē, preposition (see G, pp. 360, 410)
 70.10
 ā'dzeks, proud 146.12; 238.1
 ā'dzax, enough 74.9, 15, 22
 ana'i, bread B
 an'anē'⁰x, a species of duck B
 anā's, skin 172.3
 aniā'⁰, the one next in age 166.9; 212.6;
 ZE 783.4
 anī's, pl. an'anī's, branch 210.29; 228.2;
 ZE 784.5
 an'ō'n, pl. ga-an'ō'n (stem ōn) hand
 196.2; 210.11
 anā'x, to agree 78.19, 22; 214.28
 anā'⁰l, pl. ak'anā'⁰l, to permit 102.28
 an-hā't, side of body (see hāt) B
 agwi-, outside, beyond (particle)
 a'kes, lime 136.29
 aks-, opening up (par.) 76.9
 aks-yā'gwa to increase 200.21
 aks-iā'⁰ to increase 222.24
 aks, water 192.2
 q'ala-a'ks, river (= up-river water)
 192.2
 aks, pl. lē-a'ks, to drink 110.8, 22
 g'i-ā'⁰ks, out on water 164.12
 sa-g'i'-aks, it gets calm quickly
 galdēm-a'ks, receptacle for water
 ha-a'ks, spoon (= drinking instrument)
 āq, mouth 178.9, rim 168.16
 ses-ā'⁰xs, to laugh (= to play with
 mouth)
 lax-ā'q, gunwale of canoe 158.18

txa-ā'q, place in front of door 236.7
 axlk, pl. ax'a'xlk, to arrive, to reach
 84.5, 7; 194.3; 212.1
 da-a'xlk, to succeed
 al, but 70.5; 84.12; 86.25
 ala', smoke-hole ZE 790¹⁹⁴
 ala'sk, pl. ak'ala'sk, weak 238.6
 alais, lazy S
 alu-, plainly, alone (par.) 148.30; 156.33;
 ZE 785.9
 a'lg'ix, pl. al'a'lg'ix, to say 72.28; 78.23
 a'lg'agask, commander
 ā⁰lks, servant 132.18
 ālx, pl. al'ā'lx, brave 212.27; ZE 783.6
 ał, not (in interrogative sentences) 88.6
 ałēnā', palate B
 ałō'm, sail B
 tēh-ałō'm, sheets
 ga'nēm ałō'm, mast
 ałō'm xsā, sail-boat
 ałō'm g'a'muk, flag (= sun sail)
 ā'lbegan, to figure out, reckon ZE 792²²⁵
 ałda-, in the dark (par.)
 ałdiga'us, humming bird (from ga'us,
 head [?]) 200.9
 a'łgē, not 72.2
 ē, oh! 76.26
 ī, fie! said by woman 146.11
 ētk, to call by name 82.3; 110.3
 ē'an, to promise 156.4 (stem probably
 ā- or ē-; see ā'⁰sk)
 ē'⁰pen, light of weight B
 im, quill of porcupine 204.29; ZE 793²⁴²
 ēmx, beard B
 ēs, ē⁰s, whole number of 92.26; 144.11;
 170.16
 is, smell 180.14
 in-, the one who (used only with transi-
 tive verbs; par.) 70.21; 80.12, 32
 ilā'⁰, blood 170.29; 196.26
 ilā'⁰tk, red
 (t!uks-ilē', boom of sail [?] B)
 yer, yîr, to hide 166.1; 176.29; 178.2;
 198.21

- (ya, to say), only in the from da-ya' 228.9
yā, spring salmon ZE 794²⁶¹
sia', to catch spring salmon (se-yā')
(n)yā'⁰, grandfather 128.8; 214.13
na-gan-yē'tqum male ancestor B
yā⁰, to go, sing. 70.17; 72.8
txal-yā'⁰, to increase 76.2; 80.32
lax-wusen-yā'⁰, crest of mountain
(= on-along-going) 84.8
yā'i, barrel B
ya-i', hurrah! 212.24
ya'us, to present 116.31
yā'uk, cover of box B
ya'uḏemx, pl. yikyā'uḏemx, to advise
80.26; 134.1; 210.26; 214.14
yahā'ai, yēhā'ai, I don't know! 100.17;
194.13
(nak-sem-)yā'⁰wun, right hand 194.23
yāmx, pl. yixyā'mx, bait, to lure 226.23
yā'mgask, fraud
yā'mx, tricky
yā⁰d, to distribute 170.22
(yā'⁰tk)
man-iā'⁰tg, to grow up 222.10
yā⁰sk, to come 234.1
y!ān, excrement 146.10
ya'ni, ian, mink 128.18, 206.19
tgwiyen, to offer (tgu-yen) S
yen, yentk, to convert S
yena-tlū'⁰tsk, rust S
ians, leaf
iā'nst, small chiton
yas, pl. yīsyā'dz, to kill, pl. object; to
chop 88.5
ya'ts!esk, animal 76.30; 204.4
yā⁰k, pl. yikyā'⁰k, earthquake S
yā⁰k, to give potlatch 82.1; 110.5;
190.4; 222.17
yā⁰k, pl. liyā'⁰k, to follow 82.15, 30;
84.1; 108.17; 228.2
yiga', halibut-hook B
yaga'ret, halibut fish-line (a constel-
lation) 108.12
ya'gwa, to hold
sen-yā'⁰gwa, to hold firmly 194.23
yā⁰ks, noble 72.18; 114.20
y!aq, pl. y!ixy!a'q, to hang 112.24
y!aga-, down along the ground (par.)
76.1, 15; 78.31
ylagai-, however (par.) 244.6
yaltk, pl. yilya'ltk, to return 74.6; 76.23;
82.7
dī-yi'ltg, to avenge 214.10
yałk, yēłk, smooth 142.28; see yił,
slime of fish
yēi, pl. yikyē'i, fat 76.4; 88.22; 120.1
yē⁰n, fog 88.10; 90.7
yēk, to draw lots S
(tik-yā'⁰xk, to leave secretly B)
yıl, to drill
yıl-gan, fire-drill (= drilling-stick)
yił, slime of fish; see yałk, smooth
yił-t!ā't, kite (a constellation) 108.11
yā⁰, to roast, scorch salmon 74.8
yāks, pl. yoiyiks, to wash S
yāxk, yā'wexk, to eat, sing. intransitive
130.18
ha-yā'wexk, fork (= eating tool)
yū⁰b, yū⁰p, land, ground 174.13; 208.23;
210.12
y!ū'⁰ta, man 76.23; 78.2; 86.29
y!ū'⁰t, pl. y!ikyū'⁰t, to carry around neck
124.24
yu—g one who has — (par.) 116.20;
ZE 783.6
yukdā'l, eight
yū⁰ł, supposed 216.6
ō, yes B
(â?)
â⁰m lak, powder (= quick fire)
âi, mourning-song 220.4
(â) top, only in the form lax-â' ZE 784.2
ôi, pl. ay'ôi to throw 198.5
ōp, ôp, lest 212.29; 228.30; ZE 786¹⁰⁹
(gal)-â't to let go 228.21
ū, to fish with line 220.11; 242.21
ūmgā'⁰ks, sacrifice 138.15

ūmł, bucket
 ū⁰d, to bake 102.11
 âs, stomach 132.18, 27
 ūasha, ūusha, fence S (= *wās*, platform?)
 ūushk, to smell, stench S (= *is*)
 u'ung, scoundrel! S
 ōnks, ashes 86.26; 106.9 (ō'nksek?)
 ôks, pl. ak'ô'ks, to strike (see ôi) 70.19;
 100.9
 uks-, out of, from top; out towards the
 water (par.)
 ôl, black bear 76.7; 86.17; 216.30
 mes-ô'l, red bear 82.13; 86.17
 ō⁰lis, great-grandson B
 âłk, firewood 100.6; 176.31
 we-g'a'tk, homesick 108.7; 154.19
 wa, go on!
 wa-, without (par.)
 wa-ā'ien, common people B
 wa-gā't, foolish (= without mind)
 wā⁰, pl. huwā⁰, name 72.28, 31; 82.3;
 108.10; 198.22
 wā, pl. wutwā⁰ to meet 70.15, 27; 82.18;
 84.28; 90.4
 wawa⁰, to be puzzled 168.18
 waabuksh, hill S(?)
 wai, pl. huwa'i, paddle; pl. luwa'i, to
 paddle 124.18
 wai, well! 70.1
 waiyanksh, pl. waiyikyanksh (= wa-yâks),
 to hope, trust S
 wā'bēn, pregnant 118.2
 waik', elder brother 194.5
 wā'dēmłk, pregnant (see wā'bēn) 164.14
 wat, female slave B
 wā'tł, pl. huwā'tł, to trade 80.17, 32
 wa'tłtk, to sell 170.1
 wati-, without (?) 246.2
 wadi-, wati-, like (par.) 70.24; 110.30;
 116.23; 142.22; 212.15
 wa'tla-, 120.14
 wātk, to come from, sing. 134.28;
 210.22; 212.1; ZE 785.10
 wā⁰s, rain 236.4; ZE 785.8

ha'iwās, south
 gisi-hai'was, south east
 was, pl. wuswa's, garment 154.2; to
 dress 198.7
 wa'sēn, to put on garment 90.18
 wask, dressed 104.30; 210.5
 wās, a monster 158.21
 lax-wā⁰set, platform in rear of house
 220.22
 whashālsh, to force some one S
 wa'tsex, wôdzex, to last, remain; the last
 ZE 789¹⁶³
 wô'dzegā, every time 110.8
 wa'tsla, otter 166.33; 168.7; 206.13
 wān, 2 person sing. of wal, to do 76.25;
 86.20; 88.3
 wan, to sit, pl. 72.3; 236.1
 wan, deer
 wā⁰n, tooth 160.7; 194.31; 206.28
 wā⁰n, to obey 154.9; 196.14; 210.27
 wanau(?), trouble S (wa-anā'x, without
 agreeing?)
 (wantk), only in the form lu-wa'ntk,
 pl. lu-wanwa'ntk, to be afraid,
 startled
 wans, to chip with adze 136.5
 wā⁰ks, to dip 168.7
 wak', see waik', brother 120.18
 wā⁰k', kid of mountain-goat 92.10
 wagait-, completing an action entirely
 86.11
 waxwog, moths S
 wa⁰x, wôq!, pl. wā'wôq!, to dig, to bury
 150.30; 162.22; 196.1
 waxł, beaver's tail 230.13
 wałg 228.18 (?)
 wāl, pl. huwā'l, to do, to be 80.11;
 88.11, 17; 90.9
 ama-wā'l, well-to-do
 wā'li, pl. wulwā'li, to carry 162.32;
 180.12; 196.3; 228.10
 walp, pl. huwa'lp, house 72.12; 80.13;
 214.1
 (wā⁰lks) only in the forms

l̥gu-wā'ŋks, sing.; klabE-wā'ŋks pl.,
 prince 86.30; ZE 797³⁰³
 wālx, to go, pl. ZE 784.4
 kluł-sa-wā'lxseD, travellers 210.31
 wāł, yellow cedar 138.10
 wēnshil, to wink with eye S
 wī-, large, sing. (par.) 74.13; 76.12; ad-
 verbial 90.5
 the clumpy one 230.5
 wi-lē'ks, large 70.1
 wi-ha'u, to cry
 wi-hē'ld, many
 Wik·lē'na, Awī'k·lēnox, the tribe of
 Rivers Inlet 224.3; 250.9
 wā, to invite 122.12; 190.41
 wāpx, forehead 80.6; 194.28
 wāms, devil's club (*Fatsia horrida*)
 164.27; 166.17
 wāmxk, pl. wukwā'mxk, to suffer 238.16
 wā'ngask, to get angry
 wāmłg, child 216.2; 220.7
 wā'ŋk!el, to wring out ZE 796²⁹¹
 wôq, to sleep 78.4
 wôq!, to dig, see wa⁰x 150.30
 sen-wô'x, to admonish
 wôxt, to stay over night
 wud'en-, away forward (par.) 250.28
 wā⁰, to hunt on water 118.24
 wutla-, great, pl. (par.) 208.19; 220.12
 wutla-g'a'd, old
 wus'en-, along the inside (par.)
 wuts!en-, along the middle (par.) 106.9
 wū'dzi, caribou 76.21
 Wutsda', Bellabella, the Heiltsuk of
 Milbank Sound 246.19
 wun-, innermost part (par.)
 wun-ga'us brain 216.9 (gaus, head)
 wunā'i, food 70.17; 244.18
 wuna'ts!ex, to whip
 wunax, to plant S
 shūwanau, shūānau, shawunau, to trouble
 someone S (se-wunā'?)
 wundā', tobacco 176.13
 wundā', gland in cheek B

wukts!e'n, cirrus cloud B
 wul, being (see G pp. 338, 399) 70.12, 14;
 72.3, 4; 78.24 etc.
 wula-g'â', pl. wula-lâ', law 218.27;
 242.7
 wilgauishū (wul-gâ⁰su?) desert S
 wul-ksi-lā'ntk, temples B
 wul-dō'g'atk, war
 wulā'i, pl. wulwulā'i, to know 76.30;
 ZE 785.3
 se-wulā'i, to teach
 wulwulā'isk, relations 82.8; 218.11
 wul'am-, out of water (par.) 134.8;
 232.20; 234.23
 wul-a'gilis, clever ZE 783.7
 se-wulī'ŋn, to bother 186.33
 se-wulī'ŋnsk, hunter 188.1; 200.1
 wulī'ŋl, pl. wulwulī'ŋl, to rub 136.27;
 ZE 789¹⁸¹
 wulī'ŋl, pl. ga-wulī'ŋl eye 186.7; 202.28
 wul-, away (par.) S
 ha-, instrument (par.) 82.28; 84.31
 ha-g'ayā'n, 164.25
 ha-wula'wa weapon 198.8
 ha, air 84.19
 lax-ha', sky (= on air) 84.32
 haā', yes (shouted from a distance) B
 haya'tsk, copper plate 170.13; 244.19
 (= used for potlatch)
 hayā'ŋks, to put, to get ready, sing.
 haiaī'laxs, pestilence B
 hayō'ŋts, to make fun of some one
 ha'yuk, soul (?)
 wul-hā'ik, wul-ha'yuk, smell
 Haida, the Haida 250.10
 hai'ts!emax, to order S
 hau, to say 70.14; 72.6; 80.29; 82.11;
 86.23, 28; 88.2
 hautk, to cry, sing.
 hâu, term used to call the attention of
 boys 90.15
 hawa'l, arrow 82.29; 84.26
 nta-hawa'l, quiver (= arrow recept-
 acle) 82.28

hauhau', a fabulous monster, said to be similar to panther 248.2
 ha⁰wa'lk, taboo ZE 794²⁵⁹
 ha⁰wa'lgā, not yet 116.17; 226.22; ZE 782¹⁶
 ha⁰wi'n, before 112.4; ZE 787¹³⁰
 hawulwulwulā'i, mocking-bird 202.2 (hau), only in the form g'il-hau'li, in the woods 82.5
 hahangā'tk, to damage out of spite S
 hap, to go to a certain place, pl. 176.20; 202.17
 hapsgā'welk, small spoon
 hamhā'm, a name 212.9
 hamho'm, knuckle B
 hamā'lk, to annoy
 hāt, intestines B
 hadā'i, to steer canoe B
 hadahau', treasure, valued property 232.33
 ha't!Ek-, lengthwise along middle line (par.) 178.10
 ha't!Eks, ha'dEks, pl. lahā'dEks, to swim 158.15; 170.32; 226.9; 230.27
 hat!ā'xs, pole for punting canoe
 hat!a'l, cedar-bark B
 hat!a'xk, bad 186.18; 198.11; 242.12; 248.4
 hatā'dax, to boil up S
 hā⁰s, pl. hashā⁰s, dog 142.17; ZE 791²¹¹
 hasā'x, to wish 78.8, 18; 88.20; 180.25; 206.6; 230.13 (see sag)
 hasā'eq, bell 248.14 (see sâega, early)
 hashô'sk, excitement 170.23; 182.31
 hasba-, upside down (par.) 128.27
 hastā'leks, third finger B
 hā⁰ts, pl. hashā⁰ts stump 156.12
 hats!, hardly, now 102.12
 ha'ts!i, now 192.24
 hats!Ena's, good luck 80.12; 166.18
 hats!Enā'sER 202.17
 hats'Eks-, roughly (par.)
 ha'ts!EkSEM, again 84.16, 20, 27; 88.16 200.16; 203.12

hatsae'rel, snail B
 hats!a'xlk, in front 110.26
 ha-ts!a'lt, squid B
 hats!iā⁰n, fly-blows 116.23
 hats!ē⁰k, first-finger B
 hanā⁰x, pl. hanā⁰nax, woman 70.4; 72.18; 80.12; 86.17, 19; 220.18
 sig'idEMna'x, chieftainness (= sig'idem hanā⁰x)
 han- (par.?)
 g'il-han-wā⁰ks, pl. g'ilem-han-wā⁰ks, reward for paddling 168.25
 han-walā'g, to destroy 182.29
 hanmā⁰l, nock of arrow B
 hagul-, slowly (par.) 98.4; 134.32; 198.2; 226.9; 234.12
 hagul-hō', rope
 hagul-g'a'd, strangers B
 (yu)hā⁰k(sg), (to have a) bucket (?)
 (gan)-hā'g'ilg, sparks ZE 795²⁷⁴
 hak!ā⁰, back 76.22; 176.24; 230.32; 232.8
 haks, pl. hakha'ks, to scold
 hā⁰x, goose 186.1
 hā⁰xk, pl. haxhā⁰xk, to get into difficulty 80.27; 106.13
 annoyed 236.6
 ha'g'an, to bother
 haxha'k!ux, to close 96.16; 98.2
 halai'd, shaman's dance 92.19; 220.8
 am-halai'd, dancing head-dress B
 halā'g'ix, to laugh at some one 88.18, 25; 216.5; 242.27
 halha'l, spinning-top ZE 795²⁶⁷
 haldEM-, upward (par., not free) 70.22; 72.26
 haldā'u, to cure, bewitch 214.12
 ha!, along the edge, edgewise (par.) 236.17
 ha!ā⁰, calico, fringes of leggings B
 (hēt), to stand
 hētk, to stand 76.24; 86.12, 15
 ha'yin, pl. haha'yin, to place upright 126.33

- hēs, pl. hashē's, to send 88.8; 180.27
hē'xel, to persist
hēld, pl. hakhē'ld, many 70.12; 88.4;
192.6
hī-, beginning (par.) 72.12; 74.3; 76.27;
78.4; 82.15, 30; 194.3; 212.31
ste-hiā'ot, to continue 208.11
hī, noise of crying 178.27
hidū', fame 82.10
hōi, to use 82.27; 220.18
hâ, to shout 90.14; ZE 788¹⁶²
hōi'griḡa(d), like 72.28; 84.18; 88.30
pl. haxhōi'griḡa 100.23; 120.25; 162.32
hōi'k'lagan, to imitate 158.12
hâ'yin, pl. haha'yin, to put upright
102.6; 126.33 (see hētk, ha'yin)
hâu, particle used by men as emphatic
closure of a statement ZE 789¹⁶⁵
hân, salmon
stemân, humpback salmon (from
stâm hân)
sem-hân, plentiful 168.12
se-hân, pl. ga-se-hân, to catch salmon
se-wi-hân, twins (= making plentiful)
B
hobiē', hurrah ZE 790
hâ'ener, shin bone
(hôks), to be with
hôksk, to be with 70.2; 76.7
hō'ksen, to put with 172.32
hū'op!el, evening 110.6; 132.11
hūm, to smell something 118.29; 180.14
hūmsk, pl. humhū'msk, to sniff 164.4;
180.14
hm! sniffing 180.15
hū'mts!ex, to kiss 114.12
(hôl), full
hōltk, pl. halhō'ltk, to be full 76.16;
80.12; 180.30; 204.29; 234.12
hō'en, pl. hanhō'en, to fill
hū'ot, to escape, pl.
hū'otk, pl. hukhū'otk, to call, summon
76.1, 21; 156.2; 166.26; 172.21
hū's, root 208.23; 210.15
hū'odzax, brook 242.18
huk-, expert (par.) 82.4, 15; 118.21;
220.24; 230.27
hukdza'n, fata morgana
hū'otens, hellebore 162.17; 186.17
ben, pl. ga-be'n, belly 182.4; 230.6
benbe'ntg, to swim belly up 242.26
benem-, to act as though one was per-
forming an action (par.) 234.13
belhā', abalone 150.25; 194.31
belā'n, belt, to put on belt
belā'x, moss 228.3
nta-belā'x, vessel of moss
bā, to step 100.1; 102.4 (same as next?)
bā⁰, to run (sing.)
haldem-bā'⁰, to arise 70.22; 72.26
ba'han, to cause to run 210.11
(bunba'in, to break [bread] S)
bās, pl. li-bā's, to be afraid 76.24; 88.14;
208.24; 210.7
bā⁰sg, wind 244.7
ba'sexk, pl. besba'sexk, to separate 114.13
ba'segan, pl. besba'segan, to divide
116.29; 188.26
(bats) upright
batsk, to stand (sing.) 74.1; 84.31
ba'ts!en, to place upright 88.32; 178.7
bana, bag-net 98.25; 112.24
ba'gō'la, to suffer violence
(ba'g'an) beba'g'antk, to denie
bebā'g'an, to denie some one some-
thing
baq, to taste
a-ba'g'ask, worried (= easily tasted)
beba'ga, play ground 226.12; 230.26
bax, to fight B
bax-, up along the ground (par.) 88.7, 21;
90.9
be-bax-hashē's, those who had been
sent up 88.7
bā'ox, to tear
baxbā'q!al, to tear 208.20
bē'ga aks, a tempest on the water
baxsk, to shake one's self 90.6

- bā⁰l, to try 88.3; 216.22; 226.16; 228.7;
 230.28
 bā'la^x, pl. bīlbā'la^x, ghost B
 bāl, pl. bīlbā'ł, to spread, to stretch, to
 cut open an animal 76.15; 82.13;
 86.11; 88.32
 bē, father, said by boy
 pē, liver B
 bē⁰xk, to tear off bark from cedar
 biā'xł, cliff 190.9
 biā'ls, star 90.10; 212.13; ZE 795²⁷⁶
 (ne-)bī⁰p, pl. ga-ne-bī⁰ptg, mother's
 brother, 166.6
 bik, to say a lie
 bī'tseg, red sunset ZE 795²⁸⁵
 bāk, to wail, to weep (pl.) 72.3, 6; 196.6
 bāl, pl. belbā'ł, to guard, keep 136.3;
 222.24
 ha-bā'ld, ZE 797³¹¹
 (bū)
 a-bū', a few
 sga-bū', a number 88.7
 bū⁰, pl. bebū⁰, to wait 126.9; 194.1;
 bū'insem, get out of the way!
 180.18
 babū⁰du, I am waiting
 bū, noise B
 bū⁰, pl. ga-bū⁰, to blow 138.1
 būs, to split 176.32; 178.1
 puksk, saliva B
 bū⁰ltk, to warn 176.11
 ptel⁰tk, to climb
 ptax, clan 214.17
 ptal, rib B
 ptô⁰ł, platform of house 116.6
 psa, clay (excrement?)
 ptslān, totem-pole 188.16
 txa-plantk, to appear S
 plaksk, having pain 230.11
 phiā'r, to relate 78.14; 180.7; 194.14
 plān, sea-otter 168.33
 p!el-, in an unusual frame of mind (par.)
 p!el-qam-mī⁰łk, to play in an unusual
 way 244.9
 p!elô', to break a law 218.29
 p!elk!wa', down of bird 138.15; 186.5
 p!el-mū', ear-ornament
 plas, to grow, sing. 166.22
 su-pla's, young (= newly grown) 70.24;
 72.8
 plaxs, leggings B
 plaxs-txa, skin leggings B
 plal, pl. p!elp!ā'la, button
 plāl, to ridicule 220.9
 pla'lg'ixsk, pl. p!elp!a'lg'ixsk, heavy
 132.30
 plīā'n, smoke 118.29
 x-plīā'n, to smoke (= to enjoy smoke)
 plē⁰gal, plā'egan, to tear out and turn
 over 128.27 (see baxbā'q!al)
 plē⁰l, to tear B
 plī⁰ten, pl. p!elp!ī⁰ten, to nudge 128.14
 plâ⁰, to be broken (a wedge) 178.11
 plū⁰, to scatter 248.33
 plū⁰l, to cause to scatter
 plū⁰ldu, I cause to scatter
 plū⁰tk, scattered
 plū⁰tk, steam 180.31 (= scattered?)
 m, thou (transitive subject; see G., pp.
 383 et seq.) 88.6, 24
 me, name of the box in which the sun
 was kept before its liberation
 me-, like (par.)
 me-ñ⁰tg, green (= like leaves) 86.5;
 230.19
 me-ô'l, epileptic (= like bear)
 me-wa'tsla, crazy (= like otter)
 medī⁰k, grizzly bear 76.12; 208.15;
 236.2
 nak-met!ek-yā^ewun left hand 194.24
 mes-, reddish (par.)
 mes-a'us, ochre (= red sand)
 mesī⁰n, copper 178.12
 mes-ô'l, cinnamon bear 82.13, 18
 mesk, red B
 mesmō⁰s, cattle, cow (from Chinook
 mū'smus) B
 mesx, breast

mēdzegālā⁰, flowers 86.6
 mēxmē⁰, grouse 74.13
 mēla-, both (par.) 72.2
 mēla-, each (par.) 116.29; 216.19; 220.29
 mā'yi, berries 148.23
 maā'n, chamber-vessel 172.23
 mā'dem, large snowflakes
 ma'ti, mountain-goat 74.29; 108.22
 mā⁰ts, pl. mētmā⁰ts, dirty, slimy 110.32
 mētmā'tg, wicked 242.13
 matxalā'ltx, snake B
 mā⁰s, bark 72.27; 74.18; 76.12; 78.24
 m!an, to rub with oil, anoint
 m!an-, up through the air (par.) 84.3, 5;
 90.3; principal
 mā⁰n, to be left 92.24; 102.9; 198.20
 (mak), to put down several objects
 maksk, to put down several objects
 112.25; 230.31
 ma'k'il, to drop down 204.11
 mā⁰ksk, to wash 172.6
 m!a'ga, to catch fish 242.22
 mag, to put down one object 86.18, 27
 mā⁰q, mā⁰x, pine nut 204.11
 magā'n, head of river 238.22
 magā'n, to explain 114.28
 ma-g'ā'xs, pl. ma-ga-g'ā'xs, salmon-berry
 108.23; 148.4
 mā'xi, rainbow 212.14
 maxs, to grow, pl. 212.29
 maxsk, to stand, pl.
 ma'xsen, to place upright several
 objects 178.2
 su-ma'xs, youths (= newly-grown ones)
 212.29
 max!e-, through a narrow channel 118.2
 also, max!e-ya'ts!er, to give a great
 potlatch 220.33
 max!t, to climb a mountain B
 ma'la, to be in a hurry 126.11; 234.25
 sem-ma'lanu, I am in a great hurry
 mā⁰lk, to burn 74.22
 ma!t, pl. mēlma't, to tell 78.7, 15, 18;
 88.20; 108.11; 198.10

malsk, pl. milma'lsk, to tell S
 se-ma'lsk, to betray S
 ma!⁰E'r, pillow 194.26
 mē, sour
 miā'n, master 132.16; 194.33; 222.23
 miā'n, miyā'n, foot of tree 72.7; 74.17;
 228.28
 mihô'ks, pl. mēkmihô'ks, sweet-smelling
 86.6
 mī⁰k, duck; ripe; rain-cloud
 mī⁰lg, to dance
 qam-mī⁰lg, to play 228.31
 am-mī⁰lk, mask
 hmâ'mEX, to smile 110.22; 114.21;
 216.4
 mô⁰, to come near hitting
 mâtk, pl. lē-mâ'tk, to save 104.13; 130.19;
 230.16
 mâ⁰n, to save, to cause to be saved
 208.18
 ha-lē-mâ'tk, olachen (= saviour) B
 mâs, thumb ZE 792²²⁷
 mlâsx, fat chewed, heated and then
 eaten by licking off
 mâ⁰n, salt water 138.32
 lax-mâ'n, sea
 mâks, snow 196.28; white
 mâq, kelp
 môxk, to go aboard, sing. 118.9
 mô'g'an, to put aboard one object
 156.24
 mâx, pl. maxmâ'x, humble S
 mâlk, uneasy 218.24, to dislike noise
 mâ'lk!en, pl. mēlmâ'lk!en, to force
 216.26
 mâlks, crabapple 188.15
 mū, ear 110.11; 194.4
 dē-, with (par.)
 dēp, pl. of first person transitive, and
 of demonstrative referring to human
 beings 74.9, 22; 214.25
 dēm, future 70.17, 25; 72.7, 14, 15
 dēda, preposition (see G, pp. 361 et seq.)
 78.16

dər, dead, to die (pl.) 70.1, 11, 12, 21;
 72.3, 4
 dər-yā'gwa, to lead song 220.16
 da, when 70.20, 22, 24
 (da-a'xłk, to succeed)
 (da-ya, to say 78.16; 86.21; 88.15; 228.9)
 dau, pl. dudā'u, dēdā'u, ice 70.24; 72.1;
 238.18, 27
 dā'uł, to leave 72.24; 86.14; 88.12; 90.9;
 200.5
 q!an-dā'uł, to cure 234.19
 da'oł g'a'mk, afternoon B (= the sun
 leaves)
 dahe'res, hammer 136.5
 daha'unsk, to disobey 196.15
 dahâ's, axe 100.8
 dab, to measure, count 132.11
 lu-da'b, whole measure (= in mea-
 sured) 220.26; 244.4
 dab, liver
 da'p!el, and dza'p!el, to play with a thing
 dam, pl. demda'm, to hold 80.6; 228.11
 dax-da'm, to hold fast 80.6
 damks, to squeeze
 da'msax, pl. demda'msax, downcast
 108.3
 dāmxł, friend! 154.9; 226.17; 228.6
 dase'rem lâ'ob, stone axe B
 dasx, squirrel 74.6
 dakł, pl. dekda'kł, to tie 134.4; 236.16
 dēda'kł, bands 236.22
 da'kłxen(x) (da'qłenk), pl. daxda'kłxen,
 to drown 206.17; 232.5; 244.32
 dax-, firmly (par.)
 dax-da'm, to hold fast 80.6
 dax-iā'gwa, to hold fast 228.9
 dā'ox, ladder 180.29
 da'xsen, to throw flat on water 172.10
 daxs, flounder 176.16
 daxł, hammer 178.8
 dalpk, delpk, short 176.6; near 200.1
 da'lbeksk, to shrink, da'lbeke 238.7
 dā'ltk, to meet 148.34; to fight 242.9
 dal, pl. dilda'l, to fight 220.30

ha-l!i-da'l, battle-field 210.11
 (dalx) to talk
 dēda'lx, to talk 70.13; 80.30; 234.24
 dālx, to address 156.33
 ama dā'lx, to worship (= to speak
 well) 188.20
 dā'ol, my dear! (address of female) 88.20;
 172.6
 also used in speaking of a woman, as
 implying respect 152.11
 dē, address used among men; implying
 respect of person addressed 196.31
 dī, father (said by girl)
 dī, also (par.) 70.2, 3, 25; 72.10, 16
 dī⁰ pl. didi'ya, hill 246.3
 tē'es, bow string B
 g'a-dē'ok, plaiting hair on one side of
 head
 dē'wul, payment for burial to clan of
 father of deceased B
 x-dē'wul, to receive payment for
 burial B
 dēs'ga'n, whetstone
 dī'n, to avenge 240.4
 dē'ntk, to lead
 dē'lemxk, to reply 194.12; 204.2
 (dēlpg)
 na-ga-ga-dē'lpg, anchor-line 244.14
 dā⁰, pl. dēdā'⁰, to place 74.20; 94.4;
 102.2; to be, pl. 94.9; 216.26; 220.29
 sax-dā'⁰, to gather 146.24
 dā, stockade B
 dā's, the opposite side 244.11
 dā'ixs, pl. dēxdā'ixs, sound, strong,
 sacred 218.27
 doilgisł(?) 212.25
 dōx, to take several objects 74.5, 13;
 76.15; 78.31; 84.17, 23, 26; 244.14
 (sga-dā'k, to hinder S)
 (txa-dogas, to buy S)
 dū'p, pl. dēpdū'p, foot of mountain
 88.7; 190.8
 dū'ob, 238.21
 (dō'?)

wul-dō'⁰gitk, warrior 198.8, 210.10
 (dūn?)
 tgu-dū'n, surroundings 222.33, probably more correctly tgu-kdū⁰n, see 80.18
 dū'la, pl. ga-dū'la, tongue 210.5
 (dūlaxł)
 tgu-dūlaxłk, pregnant S
 (dū⁰ls)
 dēdū'⁰ls, pl. dēdū'⁰ls, 162.20; 166.6; 218.14; 230.21; ZE 782¹⁸
 dū⁰lk, cedar-bark basket B
 dū⁰lk(s), to get fire 196.16, 20
 dū⁰lxg, pl. daxdū'⁰lxg, unable to move 84.12; 144.4; 184.31
 ta-, extreme, pl. (par.) 188.14
 ta-ga'n, board (gan, stick, wood) 98.30
 tō rē'la, large seal B
 tge'rēłk, children 152.6; 212.5, usually k!abē-tge'rēłk, little children
 (tgamuxł, hidden S)
 tgi-, down though the air (par.) 74.4; 76.7
 tgīn, to drill fire 72.13
 n sī⁰ tgī'⁰n, hearth of fire-drill B
 gu-, around (par.) 76.23; 80.18; 92.3
 lu-tgwi'ats, to hollow out with adze
 tqāł, large net B
 txa-, to use (par.) 94.12
 txa-, place (par.)
 txa-ā'q, pl. txa-ā'lq, outside of house 86.12; 236.7 (āq, mouth, rim)
 txa-lā'n, behind 108.17; 184.3 (lān, stern of canoe)
 txa-k'ilē'⁰ok, behind house 94.17
 na-k-txa-gisi-hi-wā'⁰set, east (=place where it begins to rain down river) ZE 785⁹⁹
 txa-mā'⁰, body 112.31; 164.9; 194.34; 204.29; 238.16
 tqa-mā', 208.20
 txa-, (same as txa-, to use?)
 txa-dô'g, to take along 108.20
 txa-lēks-gia'tk, to be glorified S

(txa, all)
 txa-nī', all 70.21; 76.17; 90.8
 txā⁰, pl. t!axtxā'⁰, flat
 t!axtxā'⁰, Flatheads
 txa, skin S
 txāis, to accuse S
 txa'ō, halibut B
 txaâ'tk, cousin (?) 170.11
 g'i-txautk, some time ago B
 Txā'msem, name of raven in myth
 txas-, along a long surface (par.) ZE 792²³²
 wati-txas-nī' sa, on the same day 70.24
 txaks-, (par.) 148.1; 156.20; 242.22
 txaks-wan, to push down S
 txaks-ô'ks, to drop down 148.1
 txaks-hat!a'x, very bad 242.22 (perhaps txa-ks-hat!a'x, all extremely bad)
 txal-, against (par.) 70.15, 27; 74.22; 76.7; 86.15; 232.2
 txalakwak, chin B
 txālp^x, four 188.12; 208.33; 238.23 round or flat objects
 txalpxdā'l, four persons 198.27
 txā'lp^xxan, four long objects 80.23; 188.12
 txālp^xsk, four canoes
 txalpl'o'n, four measures
 (txungaguntk, to become known S)
 txāłk, to put into fire 102.11; 130.5, txē⁰lk 150.23
 txā'lemk, to heat stones
 txô⁰, to take canoes to water 138.29
 txâ, wide S (see txā, flat)
 txâ, pounded (?) S
 txâ, armor B
 g'i-txâ'tk, some time ago B
 txâxg, to eat; pl. intrans. 242.17
 t!ēpxâ'⁰d, two flat objects 78.25; 118.32
 t!ēpxadō'l, two persons 80.12; 214.11
 kse-t!ēpxadō'l, twins B
 t!ēpxâ'⁰lt, seven round or flat objects
 t!ēpxâ'ltxan, seven long ones
 t!ēpxaldā'l, seven persons

t!Ep̄xâ'ltk, seven canoes
 t!Ep̄xâ'ldel'ô'n, seven measures
 t!Em-, towards the fire (par.)
 gun-t!Em-iā'⁰, to order to go to the
 fire 102.20
 sta-man-t!Em-yā'⁰, to continue to rise
 (landward?) 244.29
 t!Em-, nominal par., probably for t!ā+Em,
 sitting
 t!Em-ga'i, shoulder
 t!Em-lā'ni neck
 t!Em-lax-ā'm, village on prairie (a
 name) 242.2
 t!Em-ba', hip B
 t!Em-lā'm, leg below knee, hind-legs
 t!Eks-, surrounding (par.)
 t!a, pl. t!ad'a', far B
 t!El- (par.)
 t!el-gā'⁰d, to think 108.3
 t!el-g'a'd, to serve food 130.18
 t!āh, t!ā, pl. t!at!ā', lake 176.3; 226.1;
 230.13
 ts!Em-t!ā'mks, lake 192.19 (= t!ām
 aks being water?)
 t!ā, to be, to sit, (round object), sing.
 70.5; 82.26; 86.28
 lu-t!ā'd, to put in 210.18
 ha-li-t!ā', chair
 t!ā⁰, to slap
 t!ā'wil, fish-hook B
 t!ā'⁰p, to pound stakes for net into ground
 178.8
 (t!am)
 t!amī'⁰s, to paint
 t!amxbī'⁰s, to be a painter of boxes
 se-t!ā'm, to begin 130.24; 242.21
 se-t!ā' dem li'⁰minu, I begin to sing
 wul-se-t!ā'tk, the beginning
 t!ā'⁰s, bird-arrow 164.29 (see t!ē'⁰s)
 t!a'k'lixs, to choke
 t!a'g'il-an'ô'n ts!al to make a fist B
 t!ax-wa'ns, adze 136.4
 t!āxs, to pole canoe (?) B
 t!ā'⁰xīg, danger 80.27 (t!ā'⁰xīg?)

t!ālp, to cover with hot ashes or fire
 104.32
 t!āl, to be (collection of objects) 86.7;
 196.27; 244.15
 na-t!Et!a'ł, company 214.18
 t!ā'len, to cause to be 170.29
 t!ā'lxan, rotten wood 180.24
 (t!ē'⁰)
 ts!Em-t!ī'⁰, nape of the neck 232.3
 ts!Em-t!ē'⁰, top, ridge of a mountain
 90.4
 tēā'l, malar bone, cheek B.
 t!ī'⁰ben, sea-lion 168.32; 218.1
 t!ē'⁰s, bird-arrow B (see t!ā'⁰s)
 t!ē'⁰n, valley
 t!h'⁰n, go ahead! 216.8; 228.33
 t!ēl, quick 108.17
 t!ā, tying string of blanket B
 t!at!ā'⁰, blanket 170.28
 t!ū'⁰, to sweep, tran.
 t!ū'⁰sk, intrans.
 t!ō'⁰pxs, heel B (perhaps dū'⁰pxs)
 tō'⁰s, cat B
 t!ū'⁰s, to push, 94.10; 176.13, 14; to beat
 with fist 220.15
 (tāsem, to gather S)
 t!ū'⁰ts, lance 80.24; 82.17, 28; 84.13, 17
 t!ū'⁰ts, pl. t!est!ū'⁰ts, coal
 t!ū'⁰tsk, black 244.5, iron
 qam-t!ū'⁰ts, charcoal 136.27; 154.8
 se-t!ū'⁰tsk, to make black 136.28
 t!uks-, out from top; from land to water
 (par.)
 t!ôx, pl. t!ô'⁰dex, to step on 146.9
 t!āxłk, pl. t!axł!ā'xłk, heavy 166.4; valu-
 able 194.32; difficult 228.7
 se-, to make something (par.) 72.15, 27,
 31; 88.3, 5; 176.3
 se-wul'g'a'd, murderer 196.22
 sea'wulksk, to drift
 sehū', yarn
 sepexi'⁰m aks, swallow B
 sem-, .very (par.) 70.20; 72.1; 76.24
 sem-g'it, very 228.19

sem-gal, very 76.14; 88.1; 228.29
 sem'á'gid, chief 86.19, 25, 27
 semiā'wunt, right hand (see ne-kse-miā'wan)
 semg'ī'ok, woodpecker (= sā'omen g'ī'ok, spruce pecker) B
 ses-, to play, to imitate (par.)
 ses-dzô'x, to play camping 242.15
 sîs-ā'xs, pl. les-aa'xs, to laugh (= to play with mouth?) 88.14
 sîsa-lu-gulgwa'lk, to flash just for a moment 210.3 (lu- in; gwalk fire)
 sesō', rattle B
 sesū'os, small, pl. 216.3
 sen-, firmly (par.)
 sen-yā'og^u, to hold firmly 194.23
 sen-wô'x, to rebuke 112.21
 (sen-hā't, to try S)
 sen-tsaai'lisk, to examine, to try B
 sen-nā'0, to bait
 sen-dō'intk, garden S
 senġ, supposed 230.26
 seksū', urine
 sexswā'xs, pl. of xswā'xs, to dive (seksgā'ls, to buy S)
 ser, mouth of river
 se'relk, middle 86.13; 230.13
 serliaxs, forenoon B
 serelga ā'tk, midnight B
 sel, fellow, companion 94.21; 220.9
 sela-, 72.22; 194.26
 selem-, back (par.)
 selem-da-a'xġg, to get back 220.34
 selem-dô'x, to take back
 sela'ben, to spout 138.22 (? sa-lā'ben, suddenly they emerged)
 sa-, off (par.) 86.18; 88.12
 sa-gā'0, to take off B
 sa-ba', to end (= to run off)
 sa-, suddenly (par.) 76.22, 24; 84.5, 11, 12; 86.14
 sa-nā'0lk, to be astonished 106.16
 (sā)
 sagau-sā', to have good luck 72.30

sa, day 70.13, 22
 sa'ipk, hard
 sa'ip!en, to harden
 sā'wun, to put berries into a box 148.32
 sā'wunsk, book S
 sā'omen, spruce-tree 74.2; 76.19; 226.15
 semg'ī'ok, woodpecker (= sā'omen g'ī'ok)
 sa'mi, meat 74.27; 76.3; 162.16; also used as pl. for: ol, black bear
 sā'n, to put several objects aboard
 sā'ntk, to go aboard, pl. 170.31
 sak'!, to pull, stretch out 80.22; 182.26
 saksg, clean 230.31
 saga-, to wish (see hasa'x) 96.11
 sagitsū', to deal out sticks in gambling-game B
 sagait-, together (par.) 74.12, 19; 82.1
 sagau-, on edge of a high place (par.)
 sagau-hē'tk, to stand near edge 126.4
 sagau-sā'0 (segausē'a) pl. sagau-ḡa-sā'0
 good luck in fishing, hunting 72.30; 192.15
 sag'ap-, without purpose (par.)
 sax-, (see sagait) (par.)
 sax-dā', to gather 146.24
 (sux, sāsux, thorn-bush S)
 (sā'0x)
 lu-sā'0x, pl. lu-sexsā'0x, red-hot 102.18
 sā'0l, to notice 72.22, only in negative form
 a'ġe sa'0l, not to notice
 wa-sā'0l, to handle without care
 sā'0li, to request 96.23
 sā'0liyu, I invite
 sâldz, to groan 130.16
 sa'0lk!ensk, pl. seksā'0lk!ensk, dismayed (? see sū'0lk)
 sā'0lk, perishable
 sî'0, pl. ḡa-sesî'0, foot, ray of sun 108.29; 112.2; 236.16
 sî-, before (par.) 74.10; 76.11; 78.24; 236.11
 siā'ux, larynx B

s'ian, a kind of root 186.2
 s'ia'n, bottom of water 158.30; 172.29;
 232.14
 s'ia'n, glacier B
 si'op!en, to love 88.1; 162.23
 sepsī'op!ensk, friends 166.22; 228.28
 ne-si'op!ensgem gasgā'st, his friend
 crane 182.25
 si'opk, sick 230.12
 ha-si'opk, sickness B
 sēp, pl. sesē'p, sesa'yip, bone 98.27
 sē'bem g'a'det, human bones 88.7
 (siti-)
 (siti-yā'ux, to return, reciprocate S)
 (siti-ā'ms, to exchange money S)
 (sisawa'ntga grāt, descendants S)
 si'ost, pestle B
 (sisgwungā'tks, to demand S; see klun-
 klunō'?)
 sīn, dizzy, sing. and pl. (drunk S)
 sineksā'sk, bag of sea-lion intestines for
 keeping fat in B
 sig'idemna'x (= sem-g'id-hā'nax?) chief-
 tiness 70.2; 198.20
 (sigił, to long for, desire S)
 sig'atk, to start, pl. 142.6; 164.31; 168.2
 si'ol, to spin
 (silk, to need S)
 si'ol-g'it, the eldest one 166.7
 sēł, big spoon, Dipper (Constellation)
 siłk, flanks B
 sâ'eg, sâ'wuq, early
 sâ'ols, span from thumb to first-finger B
 su-, newly (par.)
 su-pla's, young (= newly-grown) sing.
 72.33
 su-nā'ol, tired 84.3, 9; 86.22
 su-kiā'ext, fresh grass 86.5
 su-g'a'wun, at last
 su-g'a'd, murderer 196.22 (see se-)
 sū⁰, to swing (rope, baton) 112.30;
 162.19; 186.11; 220.16
 suwa't, Tongass woman (borrowed from
 Tlingit word for "woman")

suwa'n, to blow 134.8, blowing of shaman
 swâxsk, to dive (see xswâxsk) 168.8;
 232.12
 sū'na, you may! 86.30
 sū⁰nt, summer 146.3; 200.32; ZE 795²⁷⁰
 sū⁰ns, pl. ga-sū'ns, blind 174.17
 sōnłk, bear-cub B
 su-lī'onsk, hunter
 suwili'ōn, to pursue
 sū⁰lk, pl. seksū'ol, dreaded
 sū'olklensk, dismayed 228.26
 spē-, place where something belongs
 (par.)
 spe-naxnō'x, supernatural being 188.24
 spe-sa'mi, bear's den 118.28
 spaga, the place between 70.27
 spagait-, between (par.) 70.3
 spaxlā'n, pl. sekspaxlā'n, to tie up (?)
 146.16
 spaxł, to catch salmon B
 splā, to beat time 92.5
 sta-, steadily (par.) 76.28; 100.18;
 202.23; 244.29
 sde-gō'p, continuous succession of
 waves 132.7
 ste-hiā'⁰, to continue 208.11
 sta-ga-līpli'ob, continuous thunder
 214.5
 stata's, dish of mountain-sheep horn B
 stā, half, one side of a long thing 72.10,
 11, 16, 17; 84.16; 86.29; 90.4
 stemā'n, (= stāem hān, one side sal-
 mon) humpback salmon ZE 792²⁶⁶
 stū'ep!el, rear of house 88.7; 180.32;
 194.4; 220.22
 stū⁰nxł, pl. ga stū⁰nxł, to whisper 194.6
 stukh'n, rabbit 204.18
 stū⁰l, pl. sekstū'ol, to accompany 78.30
 82.8; 86.23; 146.24
 (snā⁰)
 lax-sne'old, back of hand
 lax-sne⁰xs, instep 196.26
 sts!āl, beaver 74.25; 206.24
 sk'a'nsen, a bird B

sg'a⁰l, pl. sesgra'⁰l, to press down 94.4, 5
sg'an, gum, pitch B

sg'ini'⁰s, pitch-wood ZE 784⁷¹

sg'et, spider B

x-sg'i'k, eagh (= eating sg'i'⁰k) 202.25

ske, herring

sger, to lie sing. 230.5

sgatk, thick (fog) 90.7

sketg, ordinary B

ski'yelaks, evening B

(ama-n-dap-sgeltk, a good measure S)

(skwai, pl. sikskwai, to stop, to rest S)

x-sk'a'msen, hawk (= eating sk'a'msen) B

sga-, across (par.) 86.12

sga-bū', a number 88.7

sga-na'kt, some time 80.16; 84.30

sgā'yiksk, to hurt, to wound 228.5

sgā'ewul, lower eyelid

sgats!er, ugly B

sgan, stick, tree, wood (only for designating a particular kind; see: gan)

sgan-kl'ōn, quiver 84.14

sgan, pl. sexsga'n, mat 94.29

gus-sgan, niat coat, rain-coat 80.25;
82.29; 88.28

sqā'nēis, elbow B

di-sqā'nēis, measure from elbow to tip
of finger B

sgani'⁰st, mountain 84.4, 6, 10, 21;
88.10, 11

sqāg, pl. sexsqā'g, to refuse 166.8
(sgāu S)

sqē⁰tg, dark ZE 782³²

sgōks, to stop, to leave off 90.26; 130.32

sgōksk, to lack, to miss S

lgu-slē's, brother's son (said by woman);
sister's son (said by man) B

dze, weakens definiteness of statements
70.15; 88.3

tserda'm, gambling-stick marked with
three rings B

dzab, pl. dzebdza'b, to make 72.12;
244.25

wula-dza'b, hunter 82.9

dzabk, dzabax (?), crest 218.1; 244.20
dza'p!el and da'p!el, to play with a thing
(dzam)

dzemdza'mt, to try out oil 122.16;

ZE 794²⁶³

dzak, dead (sing.)

dza'k!en, to kill 100.10

dza'k!usk, animal 200.1

dzāx, to eat meat of goat 162.33

dzaga-, across (par.) 84.12; 198.9; 244.6

dzagam-, ashore (par.) 72.7

dzał, pl. dzełdza'ł, to eat up, to beat
in game 208.19

dzē⁰s, grandmother (address)

na-gan-dzē⁰sk, female ancestor B

dzēx, to get for somebody 160.12

dzī'us, daylight 86.28; 190.7

dzī⁰b, to disappear, 78.11; 80.30; 188.31

dzī⁰belk, 198.22

dzī⁰s, weir for catching seals, salmon,
with falling tide B

(zinuk, back S)

dzir, porpoise

dzī⁰lk, to melt 234.16

łekłgu-dzō⁰st, husband's sisters 152.31

dzôx, edge 108.19; 176.9; 226.5; 234.5

dzôx, pl. dzexdzô'x, to camp 70.12;
72.7; 82.18

(zogun, to fill S)

(zauksh, to dry S)

dzâx, to be ashamed 98.19; 216.6

dzâx, shame! B

dzâ⁰lk, raccoon B

dzâ⁰ł, pl. dzełdza'ł, to slide down 108.27

ts!e-, inside of a thing (par.), only in
the form ts!e-wā'lb, inside of house

ts!epts!a'p, tomtit, wren 198.32

ts!em-, inside of an object (par.) 72.13;
86.10; 96.19

ts!emā⁰tk, sweet 226.16

ts!ens-, to desert, deserted (par.) 72.3

ts!enł, a short way off (par.) 120.2;
228.24

ts!eks-, around (?) (par.) 150.29

ts!eks-nā'axs, bracelet (perhaps ts!ek-snā'⁰xs, around wrist)
 (zikshim, ahead, first S)
 ts!ek'!aḷ, away from fire (par.) 86.26
 ts!er, much 70.20; 212.30; 244.8
 ts!elem-, into from the side (par.) 86.15, 23
 ts!elā', basket for fish B
 ts!elā'yer, ts!elā'yu, pl. ts!elts!elā'yu, to visit 162.26; 214.24
 ts!elts!elū'mda, provisions (?) 244.18
 ts!elā'ser, rapids
 (zilthi, ? S)
 ts!ats!a', hail B
 ts!āi, satiated 70.18
 (ts!au)
 na-ga-ts!a'u, several 90.26; 218.1
 ts!ets!ā'ut, those inland, Tinnah tribe of Portland Canal B
 (zāōulsh, zāōwilsh, za'awilsh, to rob S)
 ts!ap, pl. ts!epts!a'p, town, tribe 70.5
 gal-ts!a'p, town 72.1
 (zabax S)
 (zabukshk S)
 (zama'an, zimāun S)
 (zāmādum S)
 ts!a'mti, lightning 208.33; 232.33
 (zāzuksh, field S)
 ts!ask", louse 160.3
 ts!āns, armpit 104.22
 ts!a'k', pl. ts!ek'ts!a'k', fire is extinguished 72.25; 152.26; 198.1
 ts!ak, large chiton
 ts!exts!a'xk, it tickles
 ts!āx, clams B
 (zaxautk, naked S)
 ts!ār, insides of body 166.16; 206.9
 ts!ax, pl. ga-ts!ā'ts!ex, nose 176.17; 180.13; 232.3
 ts!em-ts!a'x, nostril (=inside of nose) B
 ha-ts!a'xlg, (fire) is very large (?) 182.11
 ts!al, pl. ga-ts!elts!a'l, face, eye 110.31; 174.20; 238.15
 ts!elts!a'l, eyes 174.16

ts!al, stomach B
 ts!êl, pl. ts!elts!ê'l, to slice fish
 ts!a'leks, whirlpool 248.31
 (zalth, to lose S)
 (zalthinsh, to condemn S)
 ts!ā'lē, branch of river (?) B
 (zīānuksh, the extreme, the margin, the hem S)
 (ziak, to wither, to dry S)
 ts!ē'⁰x, deaf B
 ts!i'⁰yuk, to bail out canoe B
 ha-ts!i'yuksa, bailer
 ts!ā'lk, kingfisher B
 g'i-ts!i'⁰p, yesterday 120.24
 dze-g'i-ts!i'⁰p, to-morrow
 ts!i'⁰p, to tie 134.10, 16; 174.2, to close eyes B
 kse-ts!i'⁰pa, tying-up of hair; one of the steps in the social advancement of boys
 ts!i'⁰be sa, overcast (=sky closes its eyes) B
 (zibā, lame S)
 ts!i'⁰n, to enter, sing. 72.20; 78.4
 ts!i'⁰k, g'ina-ts!i'⁰k, to be left 134.9
 (zigaush, to fear, S)
 ts!ē'ktsik, wagon (Chinook) B
 ts!â, flood subsides, fog disappears 90.7; 188.32
 ts!â, pl. ts!â'ts!ext, to split a skin; to pull out of a slit 84.11, 22; 172.3
 ts!â'⁰ten 210.29
 ts!â'⁰ts!, to pull out (arrows) 126.22; 130.25
 ts!â, pl. ts!â'⁰ts!ex, gorge, canyon 84.11, 15, 16, 25 (same as last?)
 g'i-ts!â'ēx, bow of canoe 124.20
 g'i-ts!â'n, rear of house 86.27
 ts!â'⁰xs, plant of foot, boots B
 ts!em-ts!â'⁰xs, plant of foot B
 ts!u, though 160.22; 218 note; 228.32
 ts!uwā'l, finger
 ts!â'⁰x, fat 92.26
 ts!â'⁰ksen, to rinse out 172.10

ts!uwa'n, point, extreme 76.18; 78.24;
84.10; 176.17

ts!uwā'n-g'id, the youngest one 166.12

ts!uwa'n, name of a magical box 214.13

ts!ū⁰p, tail 204.28; ZE 793²⁴³

ts!ū⁰sk, a little, small, sing. 170.20;

184.21; 240.1

ts!ū'ne, (?) 124.20

ts!ū⁰ts!, bird 72.31; 82.6, 31; 84.18; 198.31

(zuksh, busy, industrious S)

ts!ū'0lbeksk, to sink 112.13

ts!ū⁰!; ts!ā⁰!, interstices 110.9, 11

n, I, tran. subj. 70.15, 17; 88.22

n-, nE-, nominal prefix 86.29

n-lak, fireplace 72.16

nE-, separable possession (par.) 70.2, 4,

5, 17, 27; 72.6; 84.13, 21, 23; 86.29

na-, completed past (par.) 72.14; 80.5

nEhemā', to suck B

nEhā'n, jade, serpentine (?) B

nEbets!ē', mortar B

nEp!ā'⁰, prairie 86.7; 108.20

nEp!ā'x!, tall B

(n'dhadē, thong S)

nEsa'b, visible (see: nEsa'p)

nEsga'tk, to make fun 168.21; 216.4;

230.5

nESEGā'⁰tk, to mind 156.24; 236.23

nī'sagā'tk, 232.17

nESEGā'⁰, 112.5

nEgwā'⁰d, father (stem, gwā'⁰d) 80.4, 7;

88.17

nEksemiā'wan, right hand (see semiā'-
wunt)

nEXNō'x, pl. naxnā'⁰nx, supernatural
power 76.26

nEXNō'xs, pl. naxnā'⁰nxs, to have
supernatural power 88.5; 220.23

sPE-naxnō'x, pl. sPE-naxnā'⁰nx, super-
natural being 188.18

n!E-, stem of independent personal
pronoun, subj.

n!E'ryu, I 198.31

n!E'tEN, thou 210.32; 230.21

n!E'tEM, we 218.27

n!E'tESEM, ye

nā-, to complete an action (par.)

na-, each other, one another (par.)

na-, out of woods (par.) 150.3

na-, nak-, direction toward 90.3

nā⁰, who 72.29; 200.7

ligi-nā'⁰, some one 72.29

gakstat-nā'⁰, behold! 84.30, 32; 86.16

n!ā⁰, bait

nā⁰, snowshoe 82.30; 88.29

(nhaa'an, dirt S)

(naāmx, to be peaceful S)

(na'āx, to need S)

nā'ya, mother! (said by girl)

(nawana, seed S)

(naknawāshk, those broken S)

(nawagā'd, to rely on S)

(nabha'an, to trade S)

nā⁰t, my dear (address of male) 184.4

nā'⁰ta, oesophagus B

nē'tseks, fish-tail

nā⁰tsk, harpoon-point 176.15

nanā'⁰t, a kind of duck B

nanī'⁰tk, pl. to k!īnī'⁰tk, to arise

n!ak, pl. n!akn!ō'⁰ntk, long 72.6; 74.2;

86.11; 100.30; 226.17

ām-sga-na'k, some time 80.16; 84.30

n!a'ka, to reach out with hand

(nakbal, a piece S)

(nakbizū, to fear S)

naks, pl. nē'neks(k), husband, wife 72.4;

88.1; 180.12

naksk, pl. nē'niksk, to marry 70.4

88.4, 17; 212.3

sem-man-na'ks, principal wife (?) B

qal-na'ks, second wife B

(naga'audit, chaff S)

nagadzā'⁰, fox B

nā⁰q, nē⁰q!, n!ē⁰x, dorsal fin 172.17

nā⁰q, hoof

(nanūx, spendthrift S)

ga-nā⁰xs, ladder 84.31, 33

nā⁰xs, nephrite (?) 150.29

(perhaps ts!ek-snā'xs, around wrist?)
 (naxs; sa-na'xs, to press, to choke S)
 n!axn!o', to hear 72.27, 29; 76.18, 22;
 78.23; 176.30
 n!ā⁰x! , killer-whale 176.5; 194.31; 216.30
 nnār, lullaby 220.6
 nālegridahā'u, to be careful in the
 choise of a son-in-law B
 nā⁰! , to fast
 nā⁰! , breath
 sa-nā⁰!k, astonished 106.16
 kse-nā⁰!k, to refresh one's self 84.12;
 230.10
 su-nā⁰! , tired 84.3, 9; 86.22
 nī, he 70.24; 78.4; 88.7
 nī gan-, therefore 80.33
 nin!ī', that 78.24
 nī, to look 72.24; 88.6
 nī⁰dz, to see 76.6; 84.30; 88.15
 nī's, to see 80.31; 88.6
 nekni⁰tsk, pl. 106.14
 gun-nī⁰ts!en, to show (= to make see)
 108.15
 (nī'a), grandfather (see: ia) 170.13
 (nēun, to confess S)
 nēsa'p, visible B (see: nēsa'b)
 nā, mother 70.5, 16; 222.7 (stem prob-
 ably ā)
 (naknaunagumaxsh, to imitate S)
 Nīsqa'⁰, name of Nass River tribe 224.2
 nū⁰tk, to adoin one's self ZE 795²⁷⁹
 nū⁰tk, to dress
 nū, halibut-hook
 nā'mel, eyelashes B
 nā⁰s, wife of father's brother B (stem
 probably ā⁰s)
 nā'⁰ser, wolverine 160.19
 (nūunkāt, to take hold of S)
 nāk, to lie down, sing. 72.17
 (naxnogum wāl, to deceive S)
 nā⁰! , drum 92.6; 220.11
 nde-, each other (par.) 70.27; 84.24
 nda, nde, where 82.10
 ligi-nda', wherever 80.26

nda-, strap of basket 148.10
 ndēa, 146.20
 nda'o, place between B
 nda'o ts!ax, septum of nose B
 ndô⁰, go on! 78.7; 96.11
 nda'da, go on! 200.2
 nta-, receptacle (par.)
 nta-huwā'l, quiver (= arrow receptacle
 124.24
 nta-belā'x, vessel of moss 228.3
 ndzū, give me! 158.5, 6
 nlā'id, sign 218.17
 se-nlā'⁰diks, se-nlā'it!eks, to make
 sign 218.15; 238.25
 nlô⁰!k, nest B (n-lu-ô!k)
 k-, prefix used in geographical names
 k-lgu-gan-mā'leks, little-crabapple-tree-
 place
 k-lū'sem, Nass River 188.11; 238.22
 na-k-txa-gisi-hi-wā'⁰setk, east (= place
 where rain comes down river) ZE
 785⁹⁹
 k-siā'n, Skeena River 238.22
 gesge, preposition (see G, p. 360) 72.13
 and passim
 ge'⁰wa, ga'⁰wa, to haul a single canoe
 118.23
 gem-, to buy (par.) 122.4
 kene-, place of B
 kene-k-gā'li, place of scalps
 genē'gu (?) dried berries B
 gesge'rets, sparrow 200.18
 ge'redax, pl. getge'redax, to ask 86.19;
 196.31; 210.8
 ge'reks, to search 192.24
 ge'renks, pl. lūnks, to be dry (meat,
 ground)
 se-ge'renayu sa'mi, I dry meat
 ge'renks, adj. dry (ground) 174.12
 gege'rel, to pick up 100.32; 160.3
 ge'rel, to pick berries
 gegtā'tk, a certain wind (?) B
 (ge'relk)
 na-k-txa-ge'relk, west ZE 786¹⁰⁶

gā⁰, to take sing. obj. 74.2; 84.13; 86.17
 ts!E!Em-gā⁰, to take in 86.24
 gab, to eat something 70.17; 72.2, 11
 ga'p!Esk, to eat berries from the bushes
 gap, look out!
 ga'os, term used by a man's wife to
 designate another wife of her hus-
 band 160.17
 Gagō⁰l, Kwakiutl (see t!ad'a', those
 far away)
 gask, to wake up, to rouse 160.6; 194.10
 gâ, something 72.30; 78.9; 242.13; what
 76.25
 gâ' gan-, why 78.13
 gâ'ōdō gan-, why 104.6
 lig'i-gâ', whatever 72.30
 gâ'yim, spring 222.31
 gâ'msem, winter 70.20; 82.12; 166.24;
 206.7; 234.7
 gu, who 72.4; 212.28
 gū⁰, to hit 126.28; 168.11
 gū'p!El, two round objects 71.27; 74.23;
 220.12; 232.10
 gū'p!El'ō'n, two measures
 Gumxmalad (?), a name
 (gat)gutk (?), beaver-dam 196.5
 gus-, garment (par.) 80.25; 198.8
 gus-lig'i-yā⁰, hunting-apparel 82.27
 gus-mâ'ks, white blanket B
 gus-p!ō'n, sea-otter blanket B
 gus-halai'd, dancing-blanket
 gus-naikim g'a'mk, Chilcat blanket
 (probably four na'xin, Tlingit word
 for "blanket")
 gū's, to direct, to point to
 kuts!ē⁰k, fawn B
 gusgwā's, blue jay 202.13
 gusgwa'sk, blue B
 kuts!ō'ał, finger B
 gun-, to cause (par.) 78.18
 to mistake for (?) B
 gun-, towards (par.) 76.22
 Gunaxnēsemgr'a'd, a name 164.30
 gugulx-, for all times (par.) 222.20

k!Ek!El-ha'u ZE 790¹⁹⁹
 (gwex- par.)
 gwex-gâ'msem, winter food 146.5
 (gwul-, par.)
 gwul-hahaldā'u, come at once 216.13
 gulā'n, three persons 216.16 (see gwant)
 gulba, double B
 guldem-, ready (par.) 100.22; 244.17
 guldem-ma'ł, to foretell 202.16
 guldem-ni'⁰, to foresee the future
 90.32
 (gō⁰l klu-wa'lt, certainly 230.22)
 gwa⁰, that 76.26
 gwa'sga, that 232.19
 gwā⁰, poor 166.15; 238.6
 gwai, that one 80.8; 214.5
 (gwā⁰d)
 ne-gwā⁰d, father, parents, 80.4, 7; 82.4
 gwatk, cold 70.20; 234.7
 gwa'deks, cool ZE 797³¹⁵
 kwā⁰tk, pl. kutkwā⁰tk, to disappear
 gwôtk, 134.13
 gwāsk, to borrow 132.21
 gwa'neks, spring of water 96.19
 gwānks, cooked, done 104.26
 se-gwa'nar, to cook 102.22
 gwā'n, to bring into contact
 gwāntk, to touch 70.1; 88.10; 90.3;
 232.24
 gwant, three long objects
 gulā'n, three persons 168.21
 gwalk, pl. gulgwa'lg, hot, to burn 72.15;
 104.33; 196.23, 30
 gwa'lk!En, to cause to burn 198.19;
 236.18
 Gwalga pla'xs, Burning Leggings B
 gwī⁰, this 96.14; 226.12; 230.26
 gwī⁰k, marmot 206.2
 kwē⁰xt, name of a mountain 172.28
 (kuō'łstakelā⁰l, to look after somebody B)
 kp- ten
 kpī⁰tsxan, ten long ones 170.18
 kpāl, ten persons 146.6; 168.11
 kpī⁰l, ten round objects

kpālgrād (= ten persons) two hundred
 168.11
 gekpā'l, hundred 91.26
 kpel'ô'n, ten measures
 k"dā, to be alone in canoe 142.7
 (ktā)
 ne-ktā', wife of mother's brother B
 kdak, to shoot
 ha-kda'k, bow 82.29; 84.23, 26
 huk-kda'kt, hunter 82.4
 k"daxs, to leave 114.9; 140.5; 234.27
 ktaxs 230.7
 k"di, pl. lukdī'0, to be hungry 70.14;
 232.27
 k"dūs, knife 194.23
 ktū'sgem tsłax, bridge of nose B
 kdū'0n, environment, place around some-
 thing 80.18; 166.29; 236.8
 ktū'0nsxan, five long ones (see k"stōns)
 ks-, extreme, sing. (par.) 70.6; 196.5
 ks-se'relk, middle 222.29
 kse-, out (par.) 90.7, 9
 kse-wô'x, to dream (= out of sleep)
 128.12
 kse-, fresh (par.), 108.23
 kse-, fluid (par.)
 kse-a'mks, clear water 110.13
 ksem-, woman, female (par.) 130.1; 212.9
 ksem-a'ks, milk B
 kse-da'ul, name of a river
 kser, to go out, sing. 72.27; 196.25
 ksa, only, just (par.)
 ksī, gambling-stick, marked with three
 rings B
 ksī'u, a fruit B
 ksīn'ā'q, second finger B
 ksīl, tears (kse-īl, eye-water?) B
 ksū'0t, fall of year 142.19; 154.18
 ksīut, 236.1
 ksāx, to go out, pl. to kser, 118.32;
 212.30
 kstemâ's, nine round or flat objects
 222.23
 kstemâ'sk, nine canoes

kstemâsel'ô'n, nine measures
 kstemâ'tsxan, nine long ones
 kstensâ'l, kstemasâ'l, nine persons
 162.25; five persons 168.16
 k"stōns, five flat or round objects
 kstensâ'l, five persons
 kstō'0nsk, five canoes
 kstōnse'l'ô'n, ksten'ô'n, five measures
 (quzīl, to tremble, frighten S)
 ktsâ'0ks, boards in bottom of canoe B
 k"laxs, to kick 84.21; 172.9; 238.1
 k"lêl, k'lêl, to drop down, pl. to laxla'x
 74.4; 100.9
 kse-k'lêl, to be born 212.3
 k"lî-, all over (par.) 96.16; 100.29; 208.19
 k"lê-wâ'łxs, to walk across 214.24
 k"lñā'0nx, to break 100.29; 178.19 (to
 break all over?)
 klger, children 150.14; 198.37; 212.4;
 222.6
 klgū'lg, young ones 192.9
 (k!e'redet)
 wa-k!e'redet, rarely (= without once?)
 B
 k!e'rdata, a few days ago B
 k!e'reti, a kind of box for picking ber-
 ries
 k!e'rel, one round object 70.13, 22;
 72.9; 74.9; 76.4; 82.18; 88.19; 214.26
 k!elegā'yel, council combined with feast B
 k!el'ô'n, one measure
 kla-, for a while (par.) 84.11; 200.12
 klā-, to a higher degree, exceedingly
 80.28; 106.21; 240.1
 klab, ten (see kp-) 168.25
 klabe-, small, pl. and adverbial 108.21;
 212.4
 the poor one 162.8; 236.26
 klwa-, objective stem of independent
 personal pronoun
 k!āi, me 226.24; 228.31
 k!wan, thee 78.3; 226.8
 k!am, us 124.7; 218.29
 k!wasem, to you

klal- (par.)

klal-hísyá'dzu, I just strike 204.28

klâm, soot B

klâtk, term used by man to designate
brother's wife 194.7

klâl, one person

klâlu, one (person), only one 166.5

klâł, year 142.4

gi-klâ'ł, long ago 214.22

kluda'ts, coat

(klunō)

klunklunō', to demand 142.15

Y!aga-klunē'ōsk, a name 190.3

klulí', three round objects 208.31; 220.12
three times 128.17

klul'ô n, three measures

ha-kluló'x, a sea-monster, skilful 188.28

klul-, about (par.) 84.7; 88.17; 108.3;
228.27

klwā'ōd, to miss 196.10

klwā'ōd, pl. klutklwā'ōd, to miss

klwat, to be lost 166.5

klwa'ts!es, to be lost 78.12

klwā'tg, to suffer (= to be lost) 130.13

klwā'ōdemk, pregnant 78.7

klwas, broken 104.17

klusk!wa'sel, to break up 158.16

kwax, lip B

txal-kwax, chin B

g'a'wun, now 96.9; 222.22

su-g'a'wun, just then 232.18

grab, to draw water, to dip 96.10; 180.28

g'a'ben, to emerge 232.7

g'aps, high B

g'a'bex, discouraged 214.14

g'amk, pl. lamk hot, sun, moon 86.27;
232.24

lebagaít-sga-t!ā'ō g'a'mk, noon (= the
sun stays right in the middle) B

g'ad, people 88.7, 17

su-g'ad, murderer 196.22

lēks-g'ig'a'd, kinds 86.6

sem-g'ig'a'd, chiefs

la-g'ig'a'd, people of former times B

g'it, — people, persons (par.), in tribal
names:

G'it-lā'n, people of stern of canoe
222.26

G'it-dzi's, people of weir 222.26

G'it-xā'la, people of sea 224.1

G'it-q!ā'ōta, people of poles 224.1

G'it-ts!Ela'ser, people of canyon 70.6;
224.2

G'it-k-sa'n, people of (upper) Skeena
River 224.2

G'it-wulga'ōts 222.26

G'ispaxlā'ōts, people of place where
one eats elderberries (= G'it-spa-x-
lā'ōts) 222.25

G'itlandā', people of stockade (?) (dā,
stockade) 222.25

G'idesdzū' 224.2

G'inadā'ixs, 222.27

G'inax'ang-ī'ōk (g'ī'ōk, mosquito) 222.25

G'idzēx!ā'ōł 146.2; 222.26

G'iluts!ā'r, people at mouth of river
(G'it-lu-ts!ār) 222.27

G'ispawutwa'da, name of bear clan
(G'it-spa-wutwa'da, people of meeting-
place?) 214.18

g'a'ōdz, to flow down river 70.6; 110.19
(g'ani)

g'i-g'ā'ni, up river 70.5; 242.19

g'ā'ōk!ēltk, pl. g'ēkg'ā'ōk!ēltk, to roll
down, to turn over 210.12; 228.1, 22

g'aks, calm 128.3; 132.1

g'ā'ks, pl. lā'ōks, absent

g'aksk, pl. lī'daksk, to wake up

g'aksk, pl. g'īkg'a'ksg, to cover, sub-
merge 126.29; 244.30; 246.1

g'alks, pl. g'īlg'a'lks, to feel 134.6, 20;
162.5; 232.5

g'alx, outside 104.3; 150.11

k'alx, 220.20

(g'ał)

g'ałk, pl. g'itg'a'łk, to spear, to pry
off, to tattoo 74.3, 11, 18; 76.5;
116.26; 156.1

- g'ila'⁰, tattooing, carving 136.25; 218.15
 ha-g'ełá', carving-knife B
 g'alwā'⁰nsk, woodpecker
 sa-g'al-xbi-g'a'łk, to harpoon something which it is moving 182.27
 ha-lu-g'a'łxan (?) skin-scaper B
 gi-, locality, time
 g'i-g'ā'ni, up river 70.5; 82.13; 242.19
 g'i-lā'n, stern of canoe
 g'i-tslā'⁰n, rear of house 86.27
 g'i-tslā'eg, bow of canoe
 g'i-ā'⁰ks, way out on water 124.14; 164.12
 g'i-klā'⁰l, long ago 70.19
 g'i-txautk, some time ago
 dZE g'i-dzē'p, to morrow 118.22
 kiā'⁰xt, green, fresh leaves, grass 86.5
 giā'ix, to receive extra pay, a tip B
 g'ipa'yuk, pl. lipa'yuk, to fly 82.30; 84.18; 198.30; 210.20
 g'iba'u, wolf 208.2, 10
 g'imst, match made of cedar-bark B
 g'img, pl. li'mg, to wipe
 g'ēt, here 226.8; 236.12
 g'idi-, right there, just at the right place (par.) 84.19; 184.2
 g'itwā'łks, to attack 242.9 (g'i)
 g'iotg, to swell, to flood 182.1; 222.22; 244.18
 g'ion, to cause to swell (g'it)
 txa-g'itk, to get sour S
 gan-sa-g'i'dask, yeast (cause of making sour) S
 g'is-, from one to other (par.) 216.21
 g'is, to miss 182.28
 g'isi-, down river (par.) 70.17; 234.1
 g'isk, pl. g'isg'i'isk, to go past 174.27
 g'i'dZE, almost 84.19; 86.22; 230.15; 242.8
 g'i'otSXEN, k'li'otSXAN, to point out 96.24
 g'in-, place of (par.)
 G'in-gō'li, place of scalps 188.15
 -g'in, may be 88.24; 180.10
 g'in, to give food 72.10; 162.32
 g'ik, mosquito B
 g'ig'INEX, to pray to 188.19
 g'ini'⁰tg, to rise 72.23 (k'lini'⁰tg)
 g'ina-, left behind (par.) 126.9; 166.5
 g'inadā'ixs, rapids (?) 224.27
 G'inā's, name of infant boys 222.12
 g'ik, again 88.10
 (g'ig'at, see g'ad)
 lā g'ig'a't, long ago
 g'ig'ā'atk, (European) axe
 g'ē'⁰ka, in front of house 168.24; 174.3
 g'io'ks, to buy 80.19; 170.16
 (gil-hau'li, in woods; see g'i-) 88.22
 gil-, to give, to do for some one (par.)
 gil-a'ks, to give water
 g'ilēm-han-wā'ois, those who had paddled for him 168.25
 g'ilēks-, backward, reflex. obj. 70.13; 112.6
 lep-g'ilEXS-tgī-ō'iget, he himself threw himself down 228.1
 gilag'ā'⁰, robin 72.29; 200.28
 G'ilaxwilō'gōn, a name 212.10
 gilā'⁰l, pl. gilgilā'⁰l, to look after some one; 90.9
 gil'il'olget, outside, behind the house 86.21 (stem li'olget)
 gilā', don't! 88.24; 170.29
 g'il'lwul-, past (par.) 182.31
 g'ildep-, along (par.) 238.21
 g'â, to camp sing. B; see 156.34 (g'â)
 wula-g'â', pl. wula-lâ', law
 g'âks, pl. lâks, to float 126.12; 154.33 174.7
 g'â'ksEN, to set afloat 134.5, 17
 g'u'eda'n, horse (Chinook)
 k'âx, bunch of grass 86.5; 128.26; 230.20
 k'lap, pl. k'lipk'la'p, ten flat objects
 k'lapsk, ten canoes
 k'lede', herring-rake B

klan-, to pieces (?) (par.) 96.16
 k'!êpxa', k'!a'pxa, every one 116.27;
 130.28; 140.17
 k'!abā⁰, lame
 k'!ān, to do, to go 142.20; 166.29; 232.7
 k'!ā⁰k, one flat thing 92.24; 172.15;
 242.22
 k'!ak, pl. k'!ikk'!a'k, to choke 162.1
 k'!āl, to steal
 k'!aḥ-, to try (?) (par.) 82.20
 k'!idī⁰l, twenty, abstract count 244.22
 k'!edā⁰l, twenty persons
 k'!i⁰dzxan (see g'i⁰dzkan), to point out
 184.16
 k'!i⁰ts!ēl, to bite through 128.18
 k'!ina-, to go to do something (par.)
 196.19; 214.27
 k'!ini⁰tk, pl. nanī⁰tk, to arise 160.21
 (k'!i⁰n)
 sgan-k'!i⁰n, quiver 84.17; 88.27
 k'!ē⁰xk, to escape, sing. 154.24; 164.9;
 170.8
 k'!ilā', pl. ga-k'!ilā', paw of bear, palm
 of hand 208.19; ZE 793²⁵⁰
 k'!i⁰lam, or k'!i⁰nam, pl. k'!ilk'!i⁰nam, to
 give 74.21; 78.2; 80.21; 82.3; 164.24;
 168.1; 214.12
 k'!igi⁰t, twenty 168.27
 k'!āl, k!āl, one person 70.4
 k!āl, to forget 142.26
 qēlmā's, crab B
 qa, rabbit (?) B
 ga-, pl. (par.)
 sem-ama-ga-wā'l, rich ones 80.16
 q!ā⁰, wound
 gā⁰, q!ā⁰, cane 80.24; 88.27; 220.17
 gāi, q!āi, wing, arm, fathom, trump in
 stick game 210.20
 g'ai, pl. gaiga'i, to bite 158.7; 162.3
 ha-q!ayā'n, ha-g'ayā'n, club 156.32;
 164.25
 q!eyā'n, to club 92.23
 q!ayim, almost 70.19
 q!ayē⁰t, bullhead (a fish) B

gā'it, qā'it, hat 80.24; 82.29; 88.28; 90.1
 ga'ina, path 86.8, 10
 gaina, qa'ina, pl. la'ina, to fall 100.23;
 180.28; 196.32
 ga'ik, chest, front of body, half a fathom
 160.2
 g'iḥ-ga'ik, tattooing on chest 218.17
 ga'it, dish
 qaiḥ⁰k, large dish B
 ga'ixan, to pry off bark from hemlock-
 tree (see bē⁰xk)
 ga'odi, to finish 78.10; 80.22, 29; 90.11
 gā⁰wun qā⁰wun, to finish 94.5; 198.7
 Gauō', a name 198.21
 qawa'i, war-club B
 ne-qawa'i, fin of fish B
 ga'us, hair 92.22; 194.28; 200.10
 t!em-ga'us, head (=where hair sits)
 160.4
 Gā⁰wus, name given to infant girls
 222.12
 qa'usk, narrow 184.28
 q!ā'watsx, gills B
 q!ā'wutsē, olachen-grease B
 g'a'udxan, q!a'wutsxan, one long one
 146.1; 170.15; 210.29
 q!ā'tsgan, g'ā⁰tsxan, 94.1; 228.14
 ga'wun, pl. g'anga'wun, to chew
 q!auxā'n, crow B
 ga'wul, ga'ulk, pl. galga'ulk, to wrap
 around 92.28, 30; ZE 784⁸²
 g'ap-, really (par.) 86.18; 106.21; 208.22
 (g'ap)
 wul mex!ē-g'a'p, a narrow channel
 ne-q!ā'pen mū (?) tragus B
 gā'pxan, to paw 208.22
 qap!ēla', gun B
 gā⁰b, to scratch
 qā⁰pk, pl. gapqā⁰pk, to rake, to scratch
 qābxs, to scrape
 gapgā⁰p!ēl, q!apq!ā⁰p!ēl, to scratch
 232.6, 16
 gaba'xs, pl. gākga'xs, to splash
 gākga'xsen, fishes swim 136.33

gaba'xsk, pl. ga-lē'bexsk, to shake
 one's self
 ga'psel, to wink with eye
 gam-, q'am-, only (par.) 94.9; 100.31
 gamā'ts, starfish 218.2
 qā'maks, cape B
 gami-, way in, far into (par.)
 q'amā't, one canoe
 q'a'mts!En, secretly 164.1; 194.5
 q'amksī'wa, European (borrowed from
 Kwakiutl)
 q'lā'd, shaft of lance 80.24 (see q'lā, cane)
 -gat, it is said 96.16
 gat'g'a'd, strong 158.20; 244.13
 gat'g'a'den 80.28
 gat'g'a'tk 234.4
 gasgau, size 80.7
 gasgā's, crane 176.9; 218.2
 gadz, to pour out; gesga'dz, submerged
 244.22
 qa'dzek, ga'dzek, to sell off 122.5
 huk-ga'ts!E, auctioneer
 q!adza'f, to swallow
 gan-, therefore, cause, means (par.)
 70.14, 21; 88.1, 11
 gana-wa'lē, carrying-strap B
 gan, pl. gāngā'n, tree 78.24; 174.30;
 198.25; tune 220.11
 gantk, stiff
 gam-ga'ntk, door
 q'an-, g'an-, over (par.) 92.9; 128.15;
 182.2; 234.6
 q!an-dā'uł, pl. q!anq!andā'uł, to refresh,
 to restore 234.19; ZE 797³⁰⁷
 qana-, inclined against (par.) 190.8
 gana'u, frog 110.30; 160.6; 218.1
 qanā'ōts, hermaphrodite, man acting like
 woman B
 qa-nā'ōxs, ladder (see nā'ōxs) 84.31, 33
 dzaga-qa-nā'ōxs, bridge B
 ganē'itsg, north
 Grid-ganē'itsg, Tlingit 216.24
 ga'ni-wula, always 88.17
 q!andā'ōlt, eight, abstract count

Ganha'da, the raven clan 214.20
 gānkā'ōg, morning 76.17; 88.19
 gagū'm, gull
 gaks, yet, till 164.27
 behold! 80.32; 84.30, 32; 86.11, 16
 qā'q, raven 218.1
 qagā', cormorant B
 gagawē', a spotted duck B
 q!āx, to open, hollow 70.21; 78.5; 86.16;
 120.20; 196.25; 214.15
 gā'xpe, qā'xbE, sometimes 96.26; 242.10;
 ZE 795²⁷⁸
 qaxselksem sī, dancing-leggings B
 gaxgā'ōxs, to open mouth 176.14
 q!ar, fie! (said by man)
 gal-, qal-, (par.) empty 70.5; 82.2
 qal, come! 226.8
 gā'lemx, to remove 106.7
 g'ala-, q!ala-, behind, up river (par.)
 92.10; 108.29; 112.7; 242.1
 gala'm-, missing the aim (see gā'lemx)
 galam-gā'ō, to go to a wrong place
 galam-g'a'fk, to miss with spear 128.28
 g'alā'ms, hawberry 72.9
 qala'k, to be cracked (canoe) 132.21
 galā'r, cedar ZE 784⁷⁷
 ha-q!alā'x, club 216.1
 wa-q!ā'leg'atk, unmarried B
 gal-ā'd, pl. g'akqal'ā'd, to let go 140.10;
 228.21
 gā'lon, handle of paddle B
 gal'ōmks, to cover over 150.32; 208.24
 gal'ā'ōs, stomach (stem ā'ōs?)
 qalbā'ōltk, two canoes 126.9
 galdem-, receptacle (par.) 110.26; 180.30
 g'aldō'gōl, six persons 148.4
 q!aldā'l, six persons
 ga'ltsxan, galtsgan, three long ones
 140.17; 170.20
 galtsga'ntk, three canoes
 galkse-, through (par.) 106.12; 166.16
 qalga'isil, thigh B
 qxā'fa, sea (?) 168.4
 q!elā'n, armor of elk-skin B

(gałā'n)

łgu-gałā'n, łgu-q!ałā'n, wife's brother
116.14

qałdek-, q!aldik-, to the woods, inland
(par.) 104.4; 154.27

qē'gand, to drag 94.25

gâ°, to go to a place, trans. 84.4; 88.21

qoa'lt, to tear down (a house) (?) B

gâb, wave 124.1; 132.6; 220.25

gô'ep!a, light 174.18

gô'it!eks, pl. gatgô'it!eks, to come 78.11;

80.20, 32; 90.8; 212.29

g'âpk, pl. g'ap'g'â'pk, red-hot 182.12

gô'psxan, two long ones 178.32

q!â'pegan, to obstruct 182.1

q!âm!tk, to desire 88.22

gâ°d, heart, mind 78.5, 29

g'am-gâ°d, pity 238.8

ha-li-gâ°d, to think 230.17

(sagatgotas, to mend S)

gôsk, to jump 92.9

gôs ZE 790¹⁸³

q!ôdz, pl. q!asgô'dz, to chop down, to
gnaw down 136.23; 162.16

gasgô'dz 206.28

ha-q!ôdz-sa'mi, butcher-knife B

gô'dzEX, q!ô'dzEX, pl. gôdzg'ô'dzEX, a
string breaks 146.20; 148.10

q!ô'dzEX, to die sing (=to break) 232.15

q!ô'dzixt, gambling-stick marked with
three rings, the middle one broken B

gok, qôg, basket 82.29; 88.28; 180.27

am-gâ'k'łnsk, am-gô'g'łnsk, pastime
226.18; 244.3

wul-gaqâ'st, council B

gâx, first 72.14; 84.28

gâx, ahead 118.13

gôx, qôx, to peck 182.3

q!âx, pl. q!âlx, to pluck 200.10

gâ°xs, broken logs 192.23

(g'â°xs) berry

me-g'â°xs, salmon-berry 108.23

pl. am-g'a-g'â°xs, different kinds of
berries 146.4

q!ôxl, slim and supple ZE 784⁷⁹

gôl, pl. galgô'l, to empty out dry sub-
stances 140.16; 146.22; 148.11

gô'li, scalp 188.15

wi-gô'li, person with dishevelled hair

q!âlt, six flat or round ones

q!âltk, six canoes

q!âldel'ô'n, six measures

q!â'ltxan, six long ones

qâ'ldzEX, gô'lt!EX, to carry on shoulders
124.24; 180.24

gâ'lex, pl. galgâ'lx, to sit with bark to
fire 72.17, 18

q!â'lex, 176.9, 23

q!âlx, dull

q!ôl, 118.16

g'ôl, (?) 122.16

gôl, g'âł, to run pl. 114.8; 116.17; 124.3

q!ôl 214.26; 242.15

q!ê'reng'axs, to crush with foot

x-, to eat, to enjoy 120.9; 234.6

x-lu-an'ô'n, to receive payment for
burial (= enjoy in hand) B

x-gwat, to feel cold 104.24

x-sk'a'msen, sparrow hawk B

x-tsô'otsk, a hawk (= eating birds)

x-mâ'lg'es, to receive payment for
burning the dead B

x-g'a'd, cannibal (= eating man) B

xâ°, close of sentence (used by women)

xâ°, male slave, sing. 86.25

xa'ik, to upset 250.26

xa'ik!en, to cause to upset 140.3

xaxâ'ns, antlers B

xâxs, to weep 106.5; 134.31

xâ°x, xê°x, foam 120.5; 126.29

xpe-, away (par.) 118.30; 240.3, ZE 793²⁴⁵

xbeSEM-, in front of body (par.) ZE 789¹⁷¹

xbax, to fold

ha-xba'x, pocket-knife

ne-xpâ'ga-an'ô'n, wrist (= where hand
folds)

xpaq, crest of wave 220.25

(na-txa-) xba'ola, south ZE 787¹¹⁷

xbā'la, squall
 xbi-, part (par.) 182.27; 184.6; 224.2, 3
 xbi-hatsalt, half quid B
 xpi'ye, half B
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 xpēxs, to saw
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 xdi'o, to eat with some one 236.12
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 xs-, to say, to appear like (par.) 90.29, 30
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E'reml, basket
 E'renx, pl. Er'E'renx, box 146.16
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 le-bā'ls, to get even 214.26; 240.5
 le-bā'lx, to hate 80.29; ZE 793²³⁸
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 let, excrement(?) 168.22
 le-seksū', to pour in urine 242.24
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 le-sā'resk, council ZE 786¹¹⁴
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 (wa'nem) laki'olt, lower teeth B
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 lek!E'rensk, company of one kind (k!E'rel, one)

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next to chief in rank
lek'lul-, for good (par.) 190.12; 212.1;
232.11
le'REDisk, to gather, to go after things,
sing. and pl. 202.17
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lam-, a short while (par.) 120.16; ZE
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lān, come! 116.19
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tlēm-lā'ni, neck (= where neck sits)
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se-la'ks, to make a fire 74.8
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238.1
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Lax-gribū', wolf clan (= on the wolf)
214.20
lax-ō', top

lax'ā'l, upper eyelid B
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laxs, to bathe
la'xSEN, to wash some one 166.20
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168.9; 194.8
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210.24
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(laxs)
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lā⁰ltk, slow
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 lu-ge'rengaksk, thirsty
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 lā'ask B
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 lē'rder, to keep, to preserve 218.31
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pl. łā'łax

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łēbi'ōsk, to whittle, v. intr.

ha-łā'ld, work 122.17

ha-łā'ls, work

łē'atx, slime 110.30

łā'n, elk 244.19

łī'ēwun, goose

(mē-)łī'ōtg, green (= like gall) 86.5; 230.19

łēt!ē, ball

łēk', pl. łēłē'ōk', scar

łēxk, pl. łaxłē'xk, to stop 72.6; 130.18; 176.18

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łā⁰, to drift 226.2

łā⁰, pl. łā'ōltk, fish swims 230.18

łā⁰, to stretch 210.13

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galksi-łā'ōsk, nose-ornament (= pushed through) B

łā⁰, to slide 94.10

łān, to make slide 116.28; 142.25

łā⁰, pl. łēkłā'ō, fast

ha-łā', fringes of leggings

łād, to respect 106.24

(n-łā'deks, sacred S)

łā'ēt!Exk, to sip

łātł, to move

kse-łā'tk, to come out 176.28

qalksi-łōsk, nose-ornament (= stretching through)

łā'ōld, exalted

łū'ōnti, pl. łēkłū'ōnti, angry 110.33; 120.6; 208.22; 210.27; 234.28

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łwā'iksk, to be mixed 148.3

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łukta'ēn, grandchild 214.8

łukhi-, under (par.)

łpūn, whale

łpūn, plenty

łgema't, egg ZE 794²⁶⁴

łka'ak, sister (said by man) B

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łgu-, little, sing. (par.)

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łgū'-skai, little finger B

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łgu'ksen, pl. łēkłgu'ksen, not to be able 94.22, 25; 162.14; 222.5; 228.33

łgū'ōłk, child 70.15

ERRATA.

p.		line	for	nā'i	read	nā'i
70		16,				
78	"	3,	"	gwan	"	k!wan
78	"	29,	"	y!aga-ks-du' ⁰ ltgE	"	y!aga-stū' ⁰ ltgE
84	"	21,	"	mESô'lagA	"	mES-ô'lagA
86	"	5,	"	sukiâ' ⁰ xt	"	su-k'â'xt
86	"	14,	"	dā'wulsge	"	dā'wulsge
92	"	24,	"	mânt	"	mā ⁰ nt
100	"	1,	"	lî-gan-bâ' ⁰ tge	"	lî-gan-bâ' ⁰ tge
112	"	31,	"	tx ⁰ mâ'	"	txamâ' ⁰
120	"	5,	"	xā' ⁰ ga	"	xē' ⁰ xga
120	"	20,	"	sem-q!ā' ⁰ sge	"	sem-q!ā'xsge
134	"	20,	"	ga'lekse	"	g'a'lekse
164	"	9,	"	k!a'xgege	"	k!ē' ⁰ xgege
164	"	29,	"	dil	"	dîl
169	"	10 from bottom,	"	little	"	ten
194	"	14,	"	pliā'retga	"	phiā'retga
198	"	1,	"	ts!Ekts'a'ka	"	ts!Ekts!a'k'a
202	"	17,	"	lE'redisgat	"	lE'redisgat

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